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NEW SERIES, VOL. IV. No. 43.—OLD SERIES, VOL. XII. No. 134.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JULY, 1843.

* * * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY,

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The Committee of the Bible Association meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

THE
CALCUTTA
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NEW SERIES, VOL. IV. NO. 43.—OLD SERIES, VOL. XII. NO. 134.

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I.—*Brief Notices of Recent Works.*—*Huie's History of Christian Missions.*—*Dr. Abercrombie's Minor Works.*—*The Harmony of Christian Faith and Christian Character, &c.*

I.—*History of Christian Missions, from the Reformation to the present time.* By James A. Huie, author of "the History of the Jews" and "Records of Female Piety." 346 pp. 12mo.

This is an excellent and spirited sketch of the History of Missions. It is written in a plain, and unambitious style—with no pretensions to the ornamental, the brilliant, or the eloquent. Nevertheless, it is highly pleasing, from its ease, naturalness, and perspicuity. The author writes, as every author should do, in the way that is most conformed to the structure of his own mind, and most congenial with its spontaneous modes of self-development. His language is the appropriate symbolic expression of the distinctive thinkings and conceptions of the invisible, immaterial principle of conception and thought by which he himself is animated. As the author has evidently no favourite theory of his own on the subject of Missions, the reader will nowhere find plausible ingenuities or matters of doubtful speculation thrust upon him. Being evidently a man of evangelical piety, he has most wisely excluded any topics or reflections that might appear to savour of the exclusiveness of partizanship, or the insufferable bigotry of sectarianism. By the adoption of such a course, his work has been rendered at once more interesting and more extensively useful. His grand design seems to have been to confine himself almost entirely to a *record* or *narrative of facts*. And certainly, we know no work on Missions, which, within the same moderate compass, contains so great a variety of the

leading and more prominent facts, so well compacted and so luminously arranged.

One drawback with many,—and it is the only one we know as likely to present itself to the mind of a Protestant,—may be, that about *one fourth* of the work is devoted to the history of Popish Missions. Not that such a history is uninteresting in itself, or unimportant in its bearings on the cause of Protestantism. Quite the reverse. But it may seem an incongruity in the nature of things that a work, bearing the title of “history of *Christian Missions*,” should be occupied to so large an extent with a history of the Missions of the grand *Apostacy*—the Papal ANTI-CHRIST—i. e. therefore, with a history of *Anti-Christian Missions*. A separate account of Papal Missions, written in a fair and candid spirit, would not call forth a demurrer on the part even of the most zealous but enlightened Protestant. No; never. On the contrary, in such an account he would find much, demonstrative of the depravity of the human heart and the obliquity of the moral judgment—much, illustrative of the presiding genius and practical abominations of the “man of sin”—and much too, well calculated, by way of contrast, to confirm his own purer faith, enliven his own better founded joys, and put new songs of gladness into his own lips. But every right-minded, right-hearted Protestant, with the Bible in his hands, may, with good reason, demur at the well-meaning but inconsiderate liberalism which, in the selection of a title, tacitly *assumes* that the history of *Christian Missions* includes, or is *comprehensive* of, the history of *Popish* or *Anti-Christian Missions*. For, be the zeal, the self-denial, the labours of Popish emissaries what they may, his satisfaction must be vastly abated, if not wholly evacuated, by the reflection, that the propagation of Popery is neither more nor less than the promulgation of a *form of Christianity WITHOUT CHRIST as revealed in the Bible—a scheme of salvation, without THE ONE ONLY Almighty Saviour*. And, be the number of *professed conversions*, under *such* a system of propagandism, what they may, his joy—which would otherwise be the purest on earth, the very joy of angels before the throne—must be greatly lessened, if not entirely extinguished by the consideration, that these cannot usually be conversions in the gospel sense of that term—conversions, from sin and satan and the world, to righteousness and Christ and God—but merely misnamed conversions, or rather ceremonial proselytisms, from a purely pagan to a corruptly Anti-Christian form of idolatry and superstition. Such nominal converts may become *sincere Papists*, even as once they were *sincere heathen*; but *sincere Christians*, in the only gospel sense of being truly “born again” by “the renewing of

the Holy Ghost," and "justified by faith through the redemption that is in Christ," it would be the sheer extravagance of latitudinarianism ordinarily to designate them.

With such limitations as may be involved in this confounding of Popish or *Anti-Christian* with Protestant or *truly Christian Missions*, we commend Mr. Huie's work to all who wish to be possessed of a brief, but faithful and elaborate, digest of the various efforts made in modern times for the conversion of the heathen.

While, however, treating of Popish Missions, it is but fair to the author to state, that, with the exception of a few loose and vague expressions about Popish *zeal*, Popish *conversions*, &c. the account is conceived and written, not only in a kind conciliatory and ingenuous but in a faithful and Protestant spirit. At the very outset he admonishes his readers that "many lessons of humility, of self-denial, and of *gratitude for a more evangelical faith*, may be derived from tracing their progress." Of Loyola's parting address to Xavier he notes the glaring *deficiency* by remarking, that, "while it was unquestionably right to give to his friend the encouragement which all men need when about to enter on any perilous enterprize, he (Loyola) *might have mingled* with his exhortations some words fitted to excite those sentiments of devout reliance upon the grace of the Holy Spirit, without which the most unwearied labours must be regarded, in the sight of God, as presumptuous." After recording the striking fact,—that Xavier, "having obtained a *part of the New Testament*, a book probably rare in Lisbon, he resolved to take it with him, *imagining that it might possibly be of use!*"—he very properly remarks on it, as a most impressive instance of the little estimation in which the revealed word of God was held even among the best of the Romanists. The system disseminated even by Xavier, the most renowned, and perhaps the most sincere, honest, and enlightened of all the Popish Missionaries, he unhesitatingly characterizes as "a strange mixture of truth and error."

Concerning the Jesuits generally, he declares that history bears testimony to the truth of Robertson's remarks that "they have made use of every art and have employed every weapon against the Protestants; that they have set themselves in opposition to every gentle and tolerating measure in their favour; and that they have incessantly stirred up against them all the rage of ecclesiastical and civil persecution." From a *resistless array of historic facts*, he is, in truthfulness, constrained to speak of their "scandalous artifices," their "nefarious advice," their "impudent fraud and imposture," &c. &c. in the conduct of their various missions in heathen lands. "The inadequate

notions of Christianity entertained by them," he says, "were disclosed by the eagerness with which they administered baptism to the natives, without due evidence of a real change of heart." When, for example, they "could not prevail with the Brazilians to relinquish the practice of cannibalism, they esteemed themselves fortunate in being allowed to visit the prisoners, give them a brief instruction in the faith, and administer the ordinance of initiation. When the open baptism of these unfortunate persons was afterwards forbidden by their captors, on the ground *that the water sprinkled on them spoiled their taste as food*, the fathers took wet handkerchiefs, or moistened their sleeves, in order to squeeze a little upon the captives' head!" He quotes with approbation Dr. Southey's remark respecting the commonwealth of Paraguay, at once the triumph and the beau-ideal of Jesuitism, viz. that, "the tree of knowledge was not suffered to grow in a Jesuit Paradise." He refers to a strange mimicry and burlesque on Romanism, in a system of religion founded by an Indian chief, as illustrative of the genius of the original. This chief, "having learned somewhat of the faith (Popish) from certain natives who had fled from the cruelty of the Portuguese on the coast, *had christened all the males by the name of Jesus, and the females by that of Mary*. He had also formed a liturgy, of which all that his reverend visitor (a Jesuit) could understand, was an invocation to the Virgin, as *wife of God*. There was an order of priests, trained to celibacy on pain of dismissal from their office; the cross was used, but regarded with little reverence; and the only image discovered by the Missionary was a waxen one of a fox!" He takes notice of the wild legendary stories which the Jesuit writers were wont to relate concerning their labours and their miracles. The Jesuit biographer of Anchieta gravely tells his readers that the good father "possessed authority over the elements—that the birds of the air formed a canopy over his head, to shade him from the sun—that the fish came into the net when he required them—that the wild beasts of the forests attended upon him in his journeys, and served him as an escort—that fire, at his pleasure, undid the mischief which it had done, so that bread which had been burnt to a coal in the oven was drawn out white and soft by his interference—that water poured over one of his bones worked more than *two hundred* miracles in the Pernambuco, more than *a thousand* in the south of Brazil; and a few drops of it turned water into wine, as at the marriage in Galilee!" The book, in which these wondrous assertions or fictions appeared, was licensed by the various authorized censors of the press at Lisbon; one of whom declares, "that as long as the publication should be

delayed, so long would the faithful be deprived of great benefit, and God himself of glory!"—On the whole, our author thus sums up his own candid impressions:—"Having," says he, "thus traced the history of Romish Missions in the various quarters of the globe, we may remark that we have seen much to admire, and much to lament; we have been called to contemplate patience, self-denial, unwearied zeal, and indefatigable labour; but, on the other hand, we have witnessed a reckless haste in admitting evidence of conversion, a compromise of lofty Christian principle in concessions to heathenism, and a zeal oftener directed towards the honour of the Church than the glory of the Redeemer. It ought therefore to be the fervent prayer of all who duly value the blessed Reformation, that the gospel of Christ may be ere long exhibited to the heathen world only in the purity of its original form."

II.—*Dr. Abercrombie's minor works.*—*The Harmony of Christian Faith and Christian Character*, 103 pp. 24mo.—*The Culture and Discipline of the Mind, addressed to the young*, 62 pp. 24mo.—*The Contest and the Armour*, 52 pp. 24mo.—*The Messiah*, 47 pp. 24mo.—*Think on these Things*, 35 pp. 24mo.

These little treatises, by the distinguished author of two of the most popular works of the present day, on two of the most unpopular of subjects, viz. "Inquiries into the Intellectual Powers," and "The Philosophy of the Moral Feelings," ought to be in the hands of every intelligent Christian. Standing as he has long done at the very head of his own profession—having been for years regarded, by universal consent, as the first physician in Scotland, if not in the United Kingdom,—his views and opinions on any subject, on which he chose to give them expression, could not fail to command general attention. More especially would this be the case, when it was known that, to the highest professional attainments he united the most admirable qualities, social and moral;—so that, it would be difficult to say whether he excelled most, in his character, as a man, a citizen, a physician, or a Christian philosopher.

The estimation in which the little works, at the head of this article, are held by the British public, at once appears from the fact of their almost unprecedented circulation—some of them, within a very few years, having passed through *nearly twenty* editions. From the established and well-earned reputation of the author, and the wide-spread popularity of the several publications themselves, it would be superfluous to attempt more than simply, in a few sentences, to point out their respective scope, tenour, and design.

1st. "*The Harmony of Christian Faith and Christian Character*" consists of a series of short essays, originally designed by the author for gratuitous distribution, in a district inhabited chiefly by the industrious classes, to which he was then attached as a lay, or rather, ruling elder of the Church of Scotland. Composed with such a direct and practical object in view, they exhibit somewhat of the warmth and kindliness of an affectionate personal address, on topics of the deepest interest. In his introductory section or chapter, he forcibly inculcates the necessity of forming the habit of calm and serious thought—the habit of retirement and reflection and self-examination—and above all, the habit of diligently reading God's word, and of directing our thoughts to the important lessons which may be drawn from it, "accompanied by earnest prayer for the influence of the Holy Spirit to enlighten our minds in the knowledge of the truth, and to impress it upon our hearts in such a manner, that it may become the regulating principle of our whole character." He then proceeds to exhibit a detailed and harmonious display of Christian faith and Christian character, from a well chosen passage of Scripture—a passage, "each single word of which is found to be a clear and distinct subject of contemplation in itself, while the combination is arranged with such consummate skill yet simplicity and clearness, that it becomes at once a study for the philosopher in moral science, and a guide to the most humble Christian in his daily conduct through life." This passage is the celebrated exhortation contained in 2 Pet. i. 5, 6, 7. Here it is most noticeable that, of all the moral qualities so tersely and even logically exhibited, the *primary and fundamental principle* is FAITH—*faith*, "at once the source of spiritual life, and the supporting element of moral health; and until a man be firmly established in this great principle, it is in vain for him to expect to make any progress in the cultivation of *Christian character*." To illustrate the nature of this grand fundamental principle, and to point out not only its *harmony*, but its *essential connection*, with the entire superstructure of the Christian graces, of *virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity*, is the main design of the essay, or rather series of essays on each of these, in orderly succession.

2.—"*The Culture and Discipline of the Mind*" is the substance of an address originally delivered by the author when chosen Rector of Marischal College, Aberdeen, and published by desire of the Senatus Academicus. It is addressed to the young, and most especially to young students. It is a disquisition worthy of the man, and worthy of the high occasion which called it forth. Almost every sentence of it is indicative of

the case and the power of the hand of a master in the school of intellectual and moral science, viewed through the resplendency of gospel light. Clearly and triumphantly does the author shew that varied acquirements in the several branches of useful and important knowledge ought not to be regarded as *ends* but *means*—not as ends terminating in themselves, but as means for gradually training the mind to that intellectual vigour and moral discipline by which it may be prepared for farther and greater pursuits, connected not merely with the purposes of the life that now is, but with the vastly more solemn purposes of the life that is to come. The elementary constituents of mental and moral culture, as well as the modes and processes that lead to so noble an acquisition, are briefly and distinctly mapped out; and so are the reflex bearings and influences of a well-regulated condition of mind, upon the three leading objects of—progress in knowledge,—the formation of opinions,—and the culture of those moral emotions of the heart, which are the last and highest object of every responsible being. Under the head of “progress in knowledge,” weighty remarks are made respecting the careful selection of subjects to which attention is to be more particularly directed—the cultivation of the habit of correct observation, of association, and reflection—the improvement of fragments of time, &c. &c. Under the *next* head of the “formation of opinions,” there are fine precautions, alike against that *servility* of mind which leaves it the slave of mere authority, and that rude and reckless *affectation of mental independence*, which leads a man to despise authority,—and other kindred topics. On the great question of religious belief, he exposes the folly and sin of *indifference* or careless uninquiring acquiescence on the one hand, and the cant of infidelity or the affectation of scoffing at sacred things by men who have never examined the subject. Under the *third* head of the “culture of the moral emotions,” the author throws out some of his profoundest reflections. Step by step does he advance, in natural progression, to those great *realities* which are the *objects of faith*. The truths in which these are embodied are themselves “calculated to engage the highest powers of the mind; and the most exalted understanding that ever dwelt in human form, will derive from them a new feeling of intellectual vigour and moral health, by which it shall wing its way to those regions where shine forth in a peculiar manner the divine perfections; and shall there prostrate their highest powers in devout and humble adoration of Him ‘Who was, and who is, and who is to come.’ This and nothing less than this, is *true philosophy*.”

3.—“*The Contest and the Armour*.”—This is an exposition of

the striking and comprehensive exhortation contained in Eph. vi. 10—18. In the preceding part of the epistle, the apostle presented a glowing and magnificent view of the great and inestimable provisions of the gospel of Christ. He then, as was his wont, proceeds to enforce the solemn obligations under which those who were the subjects of such *free, unmerited, and transcendent* benefits, were laid to cultivate a *character and conduct* corresponding to such exalted privileges—a character and conduct, which should clearly mark them out as separated, by an impassable gulph, from the votaries of heathenism—a character and conduct, signally stamped with the impress of qualities, such as Pagan philosophy never knew, and Pagan morality utterly repudiated. Last of all, he calls the attention of the Ephesian converts to that *discipline of the heart*, by which alone true nobility and consistency of Christian character can be produced or maintained,—and “without which all culture of the external conduct is a baseless fabric—fair, it may be, in the eyes of men, but defective in that which can give it any real value as respects the sound condition of a moral being.” Now, the points of supreme importance in this urgent appeal, are,—“what are the *causes* to which we are exposed, that have a tendency to *impede* this internal culture;—and, what are the *means provided*, by which the operation of these causes may be *counteracted* in such a manner, as may prevent their deadly influence upon the most solemn of all concerns, the culture of the soul for the life that is to come?” To the elucidation of these *leading points*, this little treatise is devoted. Under the *former* of them, the influence of malignant spirits, here designated “principalities and powers,”—the blinding or darkening influence of worldly pursuits, and objects of sense—and the corrupt aversion of the heart to heavenly things—are successively illustrated. Under the *latter* head, the means and appliances of resistance, included under the comprehensive designation of “the whole armour of God,” are pointed out in detail, and unfolded with great perspicuity and force. Those, who have neither time nor leisure for the more diffuse and amplified expositions of *Gurnal*, will find here an admirable epitome of those great truths—the aggregate of which constitute the complete *panoply* of the Christian in his mighty warfare with the countless antagonist forces of *earth, and hell, and a corrupt heart*.

4.—“*The Messiah, as an Example.*”—The design of this delightful little essay may be briefly explained in the words of the author.—“In contemplating,” says he, “the mystery of godliness, God manifest in the flesh, we have to keep in mind, that the Messiah, in assumiug our nature, had two distinct objects

to accomplish, both of which were essential to his great work as Mediator. The one was to bear the weight of divine justice, in the character of an atoning sacrifice for sin;—the other was to yield a perfect obedience to the divine law, in the room of those whom he came to save. This latter part of his work as Mediator required that he should assume our nature, bear all its infirmities, and be subjected to all its trials and temptations,—and in that nature triumph over them all. He thus also accomplished a double purpose;—he fulfilled this important part of his own mediatorial work,—and he left us an example that we should follow his steps, both in his manner of meeting temptation, and in his whole character and conduct in life. In studying the character of the Messiah, therefore, as an example, it becomes us to consider him, as he is presented to us in these *two* aspects, both of supreme importance to us,—as suffering temptation without yielding to its power,—and as exhibiting, in all the relations of life, the pure and perfect condition of the moral nature of man.” In illustrating the *former* of these heads, or the character of Messiah, as suffering temptation without yielding to its power, the author takes for the groundwork of his remarks the famous passage in Matt. iv. 1—11. In expatiating on the *latter*, or the character of the Messiah as an example of conduct in the various relations of life, he restricts himself to no particular passage but briefly glances at its more prominent features, as practically exhibited in the words and actions of Him, whose marvellous history extorted from the infidel Rousseau the celebrated confession, “If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.”

5.—“*Think on these Things.*” —This is in the form of a comment and enforcement of the text, Phil. iv. 8—“Finally, brethren, whatsoever things are true, &c. think on these things.” From several passages of Scripture, the author shews that in them “there is distinctly and fully recognized the important principle, that we have a power over the succession of our thoughts, and the subjects to which they are directed—that a deep, a solemn responsibility thus arises respecting the government of the mind—that to every one who feels, as he ought, this responsibility, it is of the greatest importance to keep in view, in what the voluntary power over the mind consists, and what are the principles on which it ought to be exercised by every rational being—that, without this, a man may be lamenting defects in his mental constitution, which refer to emotions over which he has no control, and may thus waste himself in useless regrets, instead of directing his earnest efforts to those mental processes, and those points of mental discipline, over

which he can really exert a power—and that he may be lamenting his want of faith and confidence in God, of love to him, of submission to his will, and delight in his service, while he is neglecting that diligent and habitual direction of the thoughts to the character, the works, and the will of God, from which, under the power of the Holy Spirit, those emotions naturally spring.” In all this, there is no real mystery. On the contrary, it is an exemplification of that beautiful harmony which pervades the entire economy of the human mind. Over the emotions of the heart, properly so called, we can exercise no *direct* power. We cannot call them into being at the mere bidding of our will—however great our desire to experience them, and however strong our conviction that in them really consists the healthy condition of the soul. How, then, are these emotions called into action? Solely by the presence of their appropriate objects, or exciting causes from without; or by the influence of certain truths which have obtained their proper place and ascendancy in the internal economy of the mind itself, as the result of steady attention and serious reflection. Now this is a process of the understanding over which every man feels that he has a power. He can direct his thoughts to any external object of contemplation, or any internal subject of meditation which he wills. He can persevere in such direction of the thoughts, or modify or suspend it, at his pleasure. Means are within his reach for the acquisition of such truths as most of all concern him, as a moral and responsible being; on these he has the power of so fixing the attention, as to secure for them a legitimate and permanent influence over the economy of the heart; and in all these movements and exercises of the inner man, he is expressly encouraged to look for the Mighty Spirit of all truth, to illumine the understanding, and purify the heart and diffuse a sanctified radiance over the whole character and conduct. Now, in the sacred Scriptures, says our author, “along with numerous exhortations to the regulation of the thoughts, we have various and most important instructions in regard to the manner of conducting it, and the subjects of high importance to which the thoughts ought to be directed, as their chief and highest object of serious attention. The passage before us (Phil. iv. 8), contains a beautiful code of rules for this purpose, opening up a wide and comprehensive field for mental exercise of the highest and noblest kind, while at the same time, the various subjects are so placed before us, as to point out their relation to each other, and the degree and order in which the mind ought to be directed to each of them.” Under this specific view, and with this definite end before him, he then pro-

ceeds to a review and practical exhibition of " whatsoever things are true, honest, just, pure, lovely, and of good report ;" and as to which, the exhortation of the holy Apostle is, " Think on these Things."

Such are the minor publications of a man who practically adorns his profession as a Christian, as much as he adorns his profession in the walk of medical science. Some of them appear as expositions of Scripture passages ; but they are not sermons or lectures, in the ordinary sense of these terms. They are avowedly essays, short treatises, or dissertations—written throughout in the cool, grave, didactic, philosophic style, both of thought and expression. His object is eminently practical—the speculative and the fanciful being alike studiously eschewed. They are especially addressed to the thoughtful, the serious, and the reflective ; and are admirably fitted to rescue the sacred cause of Christianity from the idle and preposterous charge of enthusiasm or fanaticism. Apart altogether from their *direct* utility, as regards mental and moral discipline and the formation of evangelical character, they may well be considered as *indirectly* furnishing corroborative though subsidiary evidence of the truth of Christianity itself. A religion from God, the author of the human mind, must, in its very nature, be adapted to the peculiar constitution of that mind. Now, the treatises before us,—contemplating the laws of mind, the processes of thought, as these are disclosed to the consciousness of the metaphysician who has been trained in the inductive school of Bacon,—furnish many and striking exemplifications of the singularly felicitous adaptations that obtain between these mental phenomena and Christian truth, whether viewed in its manifestative, illuminative, regulative, or purificatory aspects. Again, then, do we cordially recommend them to the attention of the Christian reader.

As to the author himself, he has added another name to the catalogue of illustrious men, who, in their own persons, have proved that *true philosophy* is not only not opposed, but is intimately and inseparably allied, to *true religion*. His writings naturally remind us of the observations of the celebrated metaphysician, Dugald Stewart, in commencing his review of Locke's Philosophical Works. " No science," says he, " could have been chosen more happily calculated than medicine, to prepare such a mind as that of Locke for the prosecution of those speculations which have immortalized his name ; the complicated and fugitive, and often equivocal phenomena of disease, requiring in the observer a far greater portion of

discriminating sagacity than those of physics strictly so called; resembling, in this respect, much more nearly the phenomena about which, metaphysics, ethics, and politics are conversant. I have said that the study of medicine forms one of the best preparations for the study of mind, *to such an understanding as Locke's*. To an understanding *less comprehensive and less cultivated* by a liberal education, the effect of *this study* is likely to be *similar* to what one may trace in the works of *Hartley, Darwin, and Cabanis*, to all of whom we may, more or less, apply the sarcasm of Cicero on Aristoxenus, the musician, who attempted to explain the nature of the soul by comparing it to a harmony; '*Hic ab artificio suo non recessit.*' In Locke's essay not a single passage occurs savouring of the anatomical theatre, or of the chemical laboratory." These remarks, not less striking than true to the nature and constitution of the human mind, serve in part to account for the general *tendency* manifested by the *medical students* of all lands to slide into gross materialism, or at least grossly materializing views of spirit. Hence much of the peculiar speculations of the school of Galt, Spurzheim, and Combe. Hence much of the senseless and degrading dogmata of the French and English schools, headed by Geoffroy Saint Hilaire, and Lawrence. To all such men,—profound, indeed, in their own specific department of medicine and physiology, but very sciolists in departments of knowledge vastly more momentous,—authors, like Locke and Abercrombie, stand out in noble and shining contrast:—beacons, on the one hand, to scare away those earth-grubs of materialism, whose best, if not only apology, is, that their materialistic tendencies may be considered as the stunted buddings of "*understandings less comprehensive and less cultivated by a liberal education;*"—examples, on the other hand, brilliant examples, to allure into successful imitation all the generous and high-born advocates of immaterialism, whose more comprehensive and better cultivated understandings lead to the adoption of exalted views of the separate existence, intrinsic energies, and solemn responsibilities, of that spirit in man, which was originally created in the moral image of the Eternal Spirit—and the restoration of which image, in subserviency to the glory of God, is the chief end of man.

A. D.

II.—*A Sabbath in the Wilderness.*

[Extracted from a late New York Paper.]

" *And now she is planted in the Wilderness.*"—*Ezekiel.*

In the upper part of New York, between the St. Lawrence, Mohawk and Champlain, is a wilderness of perhaps one hundred and fifty miles long and one hundred wide, almost unbroken. It is the region of mountains, several of which are but little inferior to the White Mountains in New Hampshire. As you pass down Lake Champlain you find yourself turning from the beauties around you, and throwing your eyes upon the outer row of these solitary dwellers, and trying to pierce their rich blue curtains to see what lies beyond them. These lofty points gather the clouds of course, which pour down their rains and make it the home of storms. These rains and snows demand reservoirs to hold their waters. And these, in the shape of a multitude of most beautiful lakes and ponds, the hand of God hath dug. Here is the birth-place of rivers and floods. The Hudson, the Black, the Asmegathie, the Beaver, the Rachel, the Saranac, the Sable, and the Boquet, all rise here, high up among lakes that are nearly 2,000 feet above Champlain. Most of these lakes are surrounded and fed by beautiful ponds. The upper Saranac, for example, is surrounded by forty-two ponds, some of which are five and six miles in length. It will be recollected that it was on the banks of the Saranac, that our sweet daughters of song, the Davidsons, lived and sang.

The first visit.

About a year ago, in company with a learned friend, whose accurate skill has measured these mountains and these waters, I first visited and became acquainted with this wilderness. Nearly in its centre, we came to a beautiful sheet of water—the long Lake—which is about twenty miles long, and from half a mile to three miles wide. It is studded with islands, and surrounded by a heavy forest, and in the warm sky of summer, seems like a fairy land. Scattered along towards the head of the lake, we found a little community of eight or nine families. They were here alone, shut out from the world. The hunter's axe alone had marked the trees when they came. They lived in their little log-houses and their boats were their horses, and the lake their only path. If they wanted a physician or to go to a store, or even to get a bushel of rye ground, they must follow a wild foot-path between forty and fifty miles to get out. A pocket compass was used as frequently as by the sailor. They were skilful in taking the moose, the deer, and the salmon-trout, and these were their world. But even here Death had followed and found them, and they had buried their flower, a girl of 16 or 17, just before we got there. The mother pointed me to the spot where they had cut down the lofty trees, that the sunlight might come in and rest upon the grave of the solitary sleeper. There was no knell, and no minister, and no prayer at her funeral—for there was no one to speak for God. Men had gone there to survey lands, to buy and sell, to hunt and to fish, but no one to care for the soul. It was Saturday when we arrived, and soon as it was known that a minister had come, two of the young ladies sprang into a little boat, and rowed round to let the families know of the event. The ladies there can row and manage a boat as well as they can a horse in other places. In thus calling on their neighbours, they must have rowed twelve or fourteen miles. The Sabbath morning came, and no hounds were sent to chase the deer. No fish were caught. The loons screamed unmolested. It was the first Sabbath that ever broke upon the lake, and I was to preach the first sermon. We met—the little boats coming up, some rowed by a father with all his family in it, some by the sisters, and some

by the little brothers ; and one huge bark canoe, with an old hunter who lived alone forty miles further in the wilderness. We met in a little log house, covered with hemlock bark. Men, women, children, and dogs were all there. We could not sing, for none had learned the songs of Zion in a strange land. I preached the first sermon. In the afternoon we met some four or five miles up the lake to accommodate one who was feeble. They were all there again. One woodsman now recalled a half hunting tune or two, and so we had singing. Oh ! what a meeting was that ! They hung on the lips. They wept and remembered the days and privileges they once enjoyed. They came around like children, and promised that if I would " come in " and stay with them, they would leave off hunting and fishing on the Sabbath and become good ! And when we passed through the mighty forest, never yet degraded by the axe, down to the little bay, and when we all shot out of that sweet little bay together, in our little boats, we parted there. There broke out and sang,—

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.

Now to you our spirit turns,
Turns, a fugitive unblest ;
Brethren, where your altar burns,
Oh ! receive us into rest.

The sun was just going down, the lake was clear, smooth as a mirror, and beautiful beyond description. I had urged them to assemble on the Sabbath, and read sermons, and keep up the forms of worship. But they said there was no one who could read well enough except Mr. S., " aud he swore so like the Evil One, they did not want to hear him read sermons." I could not but weep—for when would they meet again, when would they hear another sermon, and who would care for these few sheep in the wilderness ? I never expected to see them again.

The second visit.

I had not heard from Long Lake for a whole year, and on the return of the annual vacation which my people kindly allow me, I felt an unspeakable desire to see them again. About a month ago, I was accordingly once more penetrating the wilderness. Our course from Lake Champlain west over the most " unsmooth " mountain that I ever passed, for about fifty miles, when we struck the Saranac. Here we procured a little boat, such a one as a man can carry on his head through the woods, from river to river, and from lake to lake. Here too, we left the habitations of men, and entered the wilderness. Our course was up the Seranian waters, through its beautiful lakes, and passing the spot where was once a village of the red men, we entered upon the ponds which empty into the Racket—at whose head is Long Lake. We must carry our provisions, and of course sleep upon the ground *sub dio*. This did very well when it was good weather ; but when we had rain day and night for six days, we found it not quite so comfortable. One of our three, too, was sick, very sick, and we began to form plans how we could carry him out on a rude bier, and even to ponder over the more gloomy picture of digging a grave in the wilderness. But after some days' anxiety, God graciously raised him up, and we could go on. It was Saturday again when we reached the lake. I had procured some tracts and a few books, as many as I could well manage to carry over the " carrying places," and now made them into as many little parcels as there were

families on the lake. I found they had now increased to eleven families, and almost sixty souls. While my friend who had been sick and our woodsman were gone to find a camping place for our home during the Sabbath, I got a little boy to row me up the lake; and the first little boat we met, was the boat of Mr. S., (the man who was so profane that they did not want to hear him read sermons,) containing his family, on their way to a *Temperance meeting*! It was then that I learned that there was need of this. I told them I could not conceive what need there could be for temperance societies away up in that wilderness. But they said that before they had a road, before they could get flour or comfortable food, they used to get in whiskey by the barrel! On the fourth of July last they formed a temperance society, and now, as I understood, all the little community belong to it, or act on its principles. I visited every family, having a little book and a small parcel of Tracts for each. Oh! how eagerly and joyfully and gratefully they received me and the little parcel! They had not seen a minister, nor heard a sermon, since I was there last year. But the Spirit of God had been there; and that Mr. S. who was so profane, had, without human instrumentality, been led to Christ. He had become a new creature, had family worship, and was ready to do good. Some who had been professors in other years, and in other places, had been revived. They had established a Sabbath school, and in it was every child of suitable age, and around it all were clustering on the Sabbath! In all things there was evident and striking improvement. Some new families had come in, and among them professed Christians. The State too is aiding to open a road to them, and shortly there will be a travelled road in and out, and then the beautiful lake will be filled up with inhabitants. I reached our camp late in the evening, and the little boy who had rowed me at least twelve miles greatly preferred to have a book, rather than money for his compensation. I gave him Abbot's Child at Home. I found one woman, a mother of little children, very sick, without a physician, or medicines, or nurse. But the neighbours, five miles off, were ready and prompt to watch with her, and do all in their power for her. There had been no death among them the last year, and no one had gone to join the sleeper in her forest-circled graveyard.

The Sabbath again broke in silence and beauty. At the appointed hour we were on our way to church—and swift along came the little boats, stopping here and there just long enough to drink at the spring which gushed out of the mountain at the edge of the lake, or to pluck the wild water-lily, instead of the rose, for a nosegay. They were all there except the sick one. How still, and solemn, and appropriate their behaviour! How eagerly they listened! How kindly they received the Word, and hung around the door all day, not one going away for food during the intermission. And what an intermission was that! I spent it in conversing with them, and in trying to lay such plans as would be permanent. The Sabbath school was held in the mean time. In the afternoon there stood a bowl of water on the little stand by the side of a small new Bible. What could I do? They were here alone. I knew of no church or minister within 60 or 80 miles, and knew it would be out of the question to get a council there. So I took upon me the responsibility of going forward. There were eleven ready—five men and six females—and so, at the close of the service, I organized them into a church of God, by the name of "*The first congregational Church on Long Lake.*" I baptised eight of their children, including six little boys belonging to Mr. S., who, with his wife, was among those who wept for joy and trembled in weakness on this occasion. It was the most solemn season I ever witnessed. And when in the name of my own church, and in the name of the beloved churches of New England, I gave them the right hand, I felt safe in assuring them that we should remember and sym-

pathize with this young and feeble sister, who was thus "now planted in the wilderness." I ventured to assure this little flock that we could not forget her; that we would pray for her and would minister to her spiritual wants. They promised to have a weekly prayer meeting every Friday afternoon, to hold up the Sabbath by means of the Sabbath school, and to have sermons read on the Sabbath, as soon as they could get some that are suitable, and to pray that God would in his own time and way send them a pastor. When I reached home and told the story, the children of my Sabbath school immediately set about making a collection to send them a Sabbath School Library. I am now wishing to send them books of a high order, and as soon as may be; and if any friend of Zion shall commit money or books to me, thinking I shall refuse them, he will find himself mistaken. I wish to supply them with good books, till the time comes when they can have a minister of the gospel. As soon as the road is open, population will roll in, and I may yet live to see the day when a church shall be erected on one of their beautiful islands, and a hundred little boats lie moored around, while they keep holy time. What a day will that be! and how sweet will be the notes of the church-going bell, as they float up and down and across these beautiful waters, and are echoed from the mountains which stand around and glass themselves in the lake? This little church is to be at the head of a great population! May the handful of corn scattered upon the mountains, shake like Lebanon. I left the little band feeling feeble, but not forsaken, and believing that a brighter day is to come to them. Two little boys, whom I had baptised, rowed me down the lake very late Sabbath night, after the labors of the day, to camp, and after they had landed me, for a long time I could see their little forms in the boat, as they turned to go back to their home. They rowed away in silence and in the darkness, but I knew they were under the eye of Him to whom they had been given that day, and that they were safe. Though we were sick, and out for twenty days and nights without shelter, and in storms, I felt on my return, that it was all nothing in comparison with the joy of that Sabbath, in which the little church was "planted in the wilderness."

III.—*Some thoughts on the Original Population of Hindustán, on its Language in general and on the Language of Bengal in particular.*

[For the Calcutta Christian Observer.]

In reading in the tenth chapter of Genesis the genealogy of the sons of Noah, and the division of the earth among them, it appears evident, that Shem's descendants settled in the central part of the old continent, in the countries which were afterwards designated by the names of Armenia, Persia, Assyria, Lydia, Syria and Northern Arabia.—In the north of those countries were spread from sea to sea the children of Japheth. The children of Ham, with a few exceptions, emigrated into the lands lying near or within the tropics.—This three fold division is partly confirmed by a remarkable passage in the Podino Pooran, in which according to Mr. Wilford it is said, that Sutyavrató (Noah) had three sons, the eldest of whom was named Jyapeti or lord of the earth; the others were Charma and Sharma, which last are, in the vulgar dialects, usually pronounced Cham and Sham. The royal patri-

urch (Noah) was particularly fond of Jyapeti, to whom he gave all the regions in the north of Himalaya, in the snowy mountains, which extend from sea to sea, and of which Caucasus is a part. To Sharma he allotted the countries to the south of those mountains; but he cursed Charma, because when the old monarch was accidentally inebriated, with a strong liquor made of fermented rice, Charma laughed, and it was in consequence of his father's imprecation, that he became a slave to the slaves of his brothers (Asiat. Res. iii. 312, 313).

Holy scripture, and the tradition just mentioned, do not clearly define the place and extent of the countries inhabited by the children of Ham; but what they leave in the dark, geographical discovery has cleared up in a most remarkable way. It is now an established fact, that the negroes of Africa, the original inhabitants of India, who are now occupying the central and mountainous part of that country, and the aborigines of Polynesia are all of one and the same race; the latter, who are still in possession of some of the islands of the Pacific Ocean, whilst in the others they have been driven into the woods and mountains or utterly expelled, are described by Williams in his "Missionary Enterprise" page 50, as a race, *allied to the negroes*, having an herculean frame, black skin and woolly or rather crisped hair. This description corresponds with that of the Indian Hill tribes and of the African negroes, and it is therefore evident that the same race, which in Africa we call the descendants of Ham, has spread itself through the tropical zone from ocean to ocean.

But *when* they left the land of Armenia and Babylon and commenced their migrations, and *when* they immigrated into India, it is not possible to determine exactly, only so much we may conclude from inference, that they must have occupied the Indian peninsula soon after the flood. The country was then covered with forests and filled with wild beasts, and they had neither the means nor the power to cultivate and civilize it, for they were themselves, what they are to this day, a savage race, on the lowest step of civilisation. They probably supported themselves by the chase and by gathering the fruits of the trees of the forest. Such a manner of living prevented them from settling in one place and from forming a compact community. They spread themselves gradually eastward, between the unpassable range of snowy mountains on their left, and the rocky labyrinth of hills and valleys on their right, and at last they *reached Bengal*, which country they must have peopled to a certain extent, or at least passed through, for it forms the only passage to the eastern peninsula, through which they penetrated to the isles of the Pacific Ocean, where, as we have seen, they are still found. The cause of their migration may have been either their roaming disposition or their manner of living, or perhaps a nation more powerful than themselves pressed them from behind. Such an occurrence is not without a parallel in the history of man. For instance, in the fourth century after Christ, when nation after nation invaded and inundated Europe, we read, that the Vandals arriving from the east, first settled in Germany; from thence they were driven over the Rhine into France; from whence again the nations, pressing on their rear, obliged them to emigrate into Spain; neither did they find a

resting place in Spain, but were forced over the straits of Gibraltar into Africa, where they spread nearly as far as Egypt and formed a powerful kingdom.

Whatever may have been the cause of the distant migrations of the Hamites, one thing is certain, they did not long remain in possession of the plains of Hindustán, but were either exterminated or driven into the inaccessible mountains, which confine the Gangetic plain to the south,—for those of the north have been peopled by tribes of Tartar and Chinese origin.—On those southern hills they are found to this day, a wild, rude, ignorant people, but strong, bold and vigorous; they have languages, customs and religious notions of their own, entirely distinct from those of the Hindus and Musalmáns, and are divided into many tribes known by the names of Bheels, Khunds, Coles, &c. Probably a number of them remained in the plain, subject to their conquerors, with whom they gradually intermingled and among whom they were at last confounded.

These conquerors were the *Hindus*, who undoubtedly came from the regions about the Black Sea and the Altai mountains, and were Japhetites. The above mentioned tract of land is, as it were, the great beehive of the Japhetites, from which like swarms of young bees from the motherstock, they started from time to time and extended themselves west and east, till the ocean put a stop to their migrations; it is this race that peopled Europe, took possession of China, and settled in India. That the Hindus are Japhetites can easily be proved by showing that they have many and striking points of resemblance with other decidedly Japhetite nations. Their customs resemble in some points those of the nations of Scythia and Europe. The sacrifice of horses, so often mentioned in Hindu books was formerly practised in Scythia; the immolation of the widow on the funeral pile of her husband was, as is affirmed by some, a custom among the early inhabitants of north-eastern Europe. But it is the Sanskrit language, the learned language of the Hindus, which bears, whilst it is entirely distinct from any Shemite language, the most striking resemblance both with the ancient and with the modern languages of Europe; indeed the points of similarity are so clear and numerous, that they amount to a positive proof of the common origin of the Hindu with the European nations.

When the Hindus invaded India is impossible fully to determine. Only so much we can affirm, that it happened at least three or four centuries after the time of Noah, who died about the year 2000, and before the age of Rám who flourished about the year of the world 3000. It is natural to suppose, that the Hindus did not spread over the whole land at once, but took possession of it by degrees. Certain historical facts seem to indicate, that the Deccan and Southern India, was not conquered by them till about the time of our Saviour. But the geographical position of Bengal, open as this province is toward the west and the knowledge we have of the trade, which the Romans carried on with the people of Bengal, place it beyond doubt, that Bengal was a thriving and well cultivated country several centuries before the birth of Christ.

The Hindus, when they first crossed the Indus, *all spake the same language*, and its seems not unlikely that they brought with them the art of writing or rather the idea of that art, for the Sanskrit alphabet does not bear the least resemblance to occidental alphabets. It is a production of India, and a masterly production it is, for it is without doubt the most philosophical and most complete of all alphabets in existence. The language first spoken by the Hindus was not the Sanskrit, which is now cultivated by the bráhmans, for the language of the Veds, which were written or compiled and published about 600 years before the Christian era differs so widely from that of the Poorans, which were composed about 800 years ago, that the Veds are not understood without the aid of commentaries by Pandits who are otherwise well versed in Sanskrit literature. If within 1600 years the language underwent so great a change, we may suppose, that at the time of the Hindu invasion, about 1000 years before the publication of the Veds it must have been a language still more different from modern Sanskrit.

With their original language the Hindus gradually spread over the extensive plains of Hindustan; they branched out into several states and kingdoms, which in the course of time became more and more distinct and independent of each other—in consequence of which different dialects and languages were gradually formed in them. These languages differed more or less from the original tongue and from each other, according to the greater or less number of aborigines found in the tracts occupied, according to the greater or less intercourse carried on with foreigners, either in peace or war, and according to the nature of the country whence they took their origin.

But let us now turn our attention more particularly to *Bengal and to the language spoken in it*. When about 2000 years ago Bengal was taken possession of and peopled by the Hindus, they without doubt took along with them their priests, who were either Buddhist or Braminical, and who already then must have formed a caste though this caste cannot have been then so strictly defined as it is now. Among them literature and science was exclusively cultivated, for they were a privileged class of men, supported and protected and almost adored by the lower classes; this enabled and encouraged them to devote all their time to the study of religion and science; they read and copied and chanted the works of their forefathers and by these means perpetuated them and the language in which they had been written. But as the only way in which they could *show* their science and obtain honour and reward from their kings and countrymen was reading the Shástras in their assemblies, it followed that one of their principal exercises consisted and still consists in that of loud reading or chanting, in which, by long practice they acquired an astonishing degree of proficiency. And as a musical virtuoso is always fond of showing his skill in introducing and playing difficult cadences and rapid fugues, so did the Bramins, whose tongue had been exercised daily from their childhood in the pronunciation of a variety of sounds not familiar to the common people, become a kind of linguistical virtuosos, and as such most fond of pronouncing hard words and artificially connected

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With their original language the Hindus gradually spread over the extensive plains of Hindustan; they branched out into several states and kingdoms, which in the course of time became more and more distinct and independent of each other—in consequence of which different dialects and languages were gradually formed in them. These languages differed more or less from the original tongue and from each other, according to the greater or less number of aborigines found in the tracts occupied, according to the greater or less intercourse carried on with foreigners, either in peace or war, and according to the nature of the country whence they took their origin.

But let us now turn our attention more particularly to *Bengal and to the language spoken in it*. When about 2000 years ago Bengal was taken possession of and peopled by the Hindus, they without doubt took along with them their priests, who were either Buddhist or Braminical, and who already then must have formed a caste though this caste cannot have been then so strictly defined as it is now. Among them literature and science was exclusively cultivated, for they were a privileged class of men, supported and protected and almost adored by the lower classes; this enabled and encouraged them to devote all their time to the study of religion and science; they read and copied and chanted the works of their forefathers and by these means perpetuated them and the language in which they had been written. But as the only way in which they could *show* their science and obtain honour and reward from their kings and countrymen was reading the Shástras in their assemblies, it followed that one of their principal exercises consisted and still consists in that of loud reading or chanting, in which, by long practice they acquired an astonishing degree of proficiency. And as a musical virtuoso is always fond of showing his skill in introducing and playing difficult cadences and rapid fugues, so did the Brahmins, whose tongue had been exercised daily from their childhood in the pronunciation of a variety of sounds not familiar to the common people, become a kind of linguistical virtuosos, and as such most fond of pronouncing hard words and artificially connected

and constructed sentences. This naturally produced in them the tendency to complicate the language and invent new combinations and terms. For instance the simple words Sem and Ham, as we have seen above, were too simple for them, they changed them into Sharmo and Charmo. To prove how difficult for pronunciation some of the Sanskrit slokas are, the following instance will suffice. The celebrated Bhoj raja had at his court four bráhmans who on account of the tenacity of their memory were called *स्मृतिवीर*; the first could repeat any poem after having heard it once, the second could repeat it after having heard it twice, the third and fourth could do it after the third and fourth repetition. Relying on the skill of these pandits, the king had proclaimed through the whole land that he would award the sum of 100,000 Rs. to any one who would compose a new poem. Many came and recited their compositions before the king and his pandits, but they all returned with empty hands. For as soon as they had done, the first pandit used to say: Oh, your poem is not a new one, I know it; and when he had repeated it the second, third and fourth did the same. But one day a Brahmin came and proposed the following slokas:

बाशारेड्भ्रजधक् धृतोडुधिपकः क्रुद्धेडुज्जानि गर्णेडु
 गोरार्डारुडूरःनरेडुरुत्रगैवेयकभाडूर९।
 उदयडु नरकाधिधृक् त्रिदृगिभेडादुज्जिनाख्खविः
 न स्नादसुयदसुदालिगलभो देवो मुदेवो मृडुः।

The four pandits on hearing this tried to repeat it, but they soon staggered, got confused and stopped; they tried it again, but it was of no avail, they could not repeat it: at last they give it over in despair, and the cunning Brahmin triumphantly walked off with the lakh.

That the Sanskrit was not the original language of the Hindus, but formed and perfected in the course of time, its very name shows, for Sanskrit *संस्कृत* does not mean pure, perfect but purified, perfected. However it appears clear, that Sanskrit retained more similarity with the original language, than of any other Japhetic language, for its writings are older than those of any other Japhetic nation, and those writings were continually studied, copied and read by the Brahmins, and in this way the ancient language was to a certain degree stereotyped. For this reason the roots of innumerable foreign words are still to be found in the Sanskrit, whilst the derivation of those words is unknown to those to whose language they belong.

The language of the common people took a different course; by far the greater part of the people remaining entirely ignorant, or at least only imperfectly acquainted with the art of writing and reading, their tongue remained unexercised, and unable to pronounce the hard long words of the Brahmanical language. It follows that whilst the priests continually refined and polished and as it were Sanskritized the language, the common people had as strong a tendency to simplify it. So we find in the Bangálí language innumerable terms, which differ from the corresponding Sanskrit words only in the simplicity and ease with which they are pronounced; whilst the Sanskrit adopts

short vowels and compound consonants, the Bengali prefers long vowels and simple consonants.

For instance :

Sanskrit.	Bengali.	Sanskrit.	Bengali.	Sanskrit.	Bengali.
पञ्च	पाञ्चा	ऊञ्च	ऊञ्चा	ऊञ्च	ऊञ्चा
बञ्च	बाञ्चा	उञ्च	उञ्चा	दञ्च	दाञ्चा
कञ्च	काञ्चा	हञ्च	हाञ्चा	जिञ्च	जाञ्चा
छञ्च	छाञ्चा	बिञ्च	बाञ्चा	लोञ्च	लाञ्चा
खञ्च	खाञ्चा	रोञ्च	राञ्चा	ताञ्च	ताञ्चा
लञ्च	लाञ्चा	काञ्च	काञ्चा	पुञ्च	पाञ्चा
मञ्चक	माञ्চ	शुञ्च	शुञ্चा	पट्ट	पाট
गञ्च	गाञ्चा	व्याञ्च	वाञ्चा	तल्लुक	तालুক
कुञ्चिर	कुञ्चिर	मृञ्चिका	মাঁচিকা	मेटिक	মোঁচা
खटक	खाटका	कदम	कादा	पङ्क्ति	पाङ्क
पुञ्चक	पाञ्च	वपन	वोना	रोपन	रोया
ऊञ्चा	ऊञ्चा	शुञ्च	शु	उञ्च	उञ्चा

We have chosen these from among innumerable other examples.

On the same principle we find that words which are of easy pronunciation in Sanskrit have been retained in Bengálí, as *आकाश*, *वानर*, *जल*, *हल*, *काली*, *कपाल*, *द्वार*, *पथ*, *शरीर*, merely dropping the final o.

Again, the religion of the Bengálís being Brahminical and evidently more recent than the emigration of the Hindu nation into India, and all religious acts and ceremonies being performed by Brahmins, all terms referring to religious worship are pure Sanskrit, for instance *मन्त्र*, *विष्णु*, *शिव*, *परमेश्वर*, *यज्ञ*, *नैवेद्य*, *प्रायश्चित्त*, *परिव्रजन*, *मुक्तिपद*, *शास्त्र*, *ईशदेव*, &c.

Thus the Sanskrit and Bengálí languages sprung both from the same source and did at first run parallel to each other, but in the course of time they diverged and followed different directions. The Sanskrit being from time immemorial a written language retained much more of the original material than the Bengálí which for many centuries appears to have been merely oral. It is however possible, that in some instances the Bengálí has retained the terms of the original language whilst those terms have become obsolete in Sanskrit. Among these we may perhaps reckon the word *दुल*, which seems connected with the Latin *flos*; and the word *पोडा* to burn, which is perhaps of the same origin with *πυρ* fire; both these Bengálí words are not used in Sanskrit.—It also appears that the word *हंस* is much nearer the Bohemian word *Huss* (goose) than the Sanskrit *हंस*, and the word *मानुष* stands in closer connection with the German *Mensch*, than the Sanskrit *मनुष्य*, though the form *मानुष* is also used in Sanskrit.

There is another class of words in Bengálí, which have no connection whatever with the Sanskrit, or with any other known language. They are perhaps the remainder of the language of the descendants of Ham, who first peopled the land. In this case however it seems likely that we should find some resemblance between them and the corresponding terms in the language of the neighbouring Hill tribes, but this is, as far as we know not the case, two words only, *काका* uncle, and *चाङल* rice, we find in the language of the hills.

Others, as for instance গাজ, ভাল, ছাল, খড়, অড়, ভেঁড়া, তুল, &c. &c. are exclusively Bengálí.

We find therefore three classes of words in Bengálí.

1. The first and most numerous class consists of words, which are of Bengálí formation but analogous to the Sanskrit.

2. Pure Sanskrit words, which have either remained unaltered from the beginning, or have been introduced into the language afterward.

3. Genuine Bengálí words, which have no connection with the Sanskrit.

A fourth class might be added consisting of foreign words either Portuguese, Persian, Arabic, or English, which by long and constant use have almost obtained the right of citizens, as জাহাজ, লিন্দুক, চাবি, কবর, বাকর, বন্ধুক, কাগজ, চৌকিদার, কলয়, জমাদার, খাজানা, গবর্নর, জজ, আফিল, &c.

It may farther be added, that certain poems, particularly the Bengálí translation of the Mahá Bharat and Rámáyan, contain many Sanskrit terms, and these poems being continually read at festivals and in the assemblies of the people, it follows, that many of those Sanskrit terms are understood by the common people, though they are not used in conversation, for instance নন্দন, জনক, সূতল, নয়ন, বিভাবরী,

A Bengálí writer, who wishes to benefit the people in general may freely use any word of the first and third classes, but necessity alone can justify him in using foreign terms of the fourth class, respecting the second class, he must take care to use only such words, as are in common use, else he perplexes his reader, and makes his book less extensively useful. Only when common language possesses no adequate term for the idea, he wishes to express, is he authorized to borrow from the Sanskrit. I have no doubt, that if this rule had been better attended to, our tracts and books would have proved much more useful and acceptable to the people, than has been the case. A great number of our books are written in a kind of Sanskrit Bengálí style, very little understood by the common people. Here is an instance :

সে সর্ভতোভাবে নির্ভয় হইয়া পরের দৌরাণ্য মাত্র করে বলেতে পরদুর্বার্যপহরণ করে
মিখা সাক্ষ্য দিয়া স্বলাভ রক্ষা করে এবং আর ২ নানা পুকার মহাপাতক করে ।

This in common Bengali would run thus :

সে কিছুই ভয় না করিয়া পরের পুতি দৌরাণ্য করে, বল করিয়া পরের দুর্বার্য কাড়িয়া
লয়, মিখা সাক্ষ্য দিয়া আপনার লাভ ও আপনার রক্ষা করে, এবং আর ২ নানা
পুকার মহাপাপ করে ।

In reading the first specimen to a mixed assembly, such as we meet within our chapels, scarcely one-fifth of those present would understand it; whilst doubtless every individual will easily understand the second.

I have given my reader an idea of what the Bengálí language is at present; it is certain, that the English which is being introduced more and more among the people will ere long produce great changes in it; of these I may speak on a future occasion.

IV.—*Christianity in Russia : the character and action of the Greek church ; schools patronized by the Imperial family ; Christian converts from among the Buriats.*

[Extracted from the Chinese Repository for March.]

Some of the forms of Christianity are so vitiated, that they must ere long be either reformed or overthrown, by the glorious light of revealed truth. This Truth—the Bible—is at war with those forms, or rather they are at war with it, endeavouring to obscure its light and make void its hallowed influences. Were this truth not what it is—were it not the infallible and sure word of prophecy, the incontestable and manifest will and testament of Jehovah—those vitiated forms might continue and prevail. But error cannot maintain its ground against the force of divine truth. The decrees and purposes of the Almighty are all sure, not one will ever fail. To his Son he will give the heathen for an inheritance, and the uttermost parts of the earth for a possession.

“ Be wise now therefore, O ye kings !
 Be instructed ye judges of the earth !
 Serve the Lord with fear, and rejoice with trembling !
 Kiss the Son, lest he be angry,
 And ye perish from the way,
 When his wrath is kindled but a little.’ ”

The character and action of the Greek church, and the government of Russia are both opposed to the simple doctrines of the gospel. The measures, therefore, that have been taken to prevent the free circulation of the Scriptures, and to expel from the dominions of the autocrat those who preach only according to the Scriptures, are not matters of surprise to any one. But all such intolerant measures must eventually prove abortive.

A letter before us, dated St. Petersburg, February, 1842, written by a Christian lady, affords most pleasing evidence that the hostility of the church and government in Russia has not extinguished the spirit that was enkindled, not long ago, by the reading of the Bible and by the preaching and teaching of its holy doctrines.

The system of infant schools is now, it appears, fully established at St. Petersburg, and the young children collected in all the districts, and placed under tuition—the whole being done under the superintendance of Russian ladies of nobility. These ladies have formed themselves into a society, with the empress and grand-duchess at its head. There is also in the city a society of ladies for visiting prisons.

Besides the infant schools, there is at least one for other children. This is under the care of a foreign lady, and numbers about 140 pupils ; and their instructress has gained such good reputation that her advice is often sought by members of the imperial family in regard to their plans of benevolence.

Still more pleasing intelligence is given concerning some of those Buriats who have received the religion of Jesus under the labors of Messrs. Swan and Stallybrass. These Missionaries were banished by an edict dated September 29th, 1840. It was a painful measure that tore those pious and self-denying men away from their charge in the remote regions of Siberia, where they had long and successfully laboured. But He who permitted the wrath of man to decree such cruel measures, has given the “ poor Buriat converts ” great grace, and enabled them to stand fast in the faith. A paragraph or two from their letters will show with what spirit those converts are endured.

“ Nothing can happen to us,” says one of them, “ but by God’s permission ; and I shall try to regard everything as a token of my Saviour’s un-

changeable love, and sent to us in his wisdom. * * * One thing I observe in the word of God, when he sent his angels with any message to this lower world, the message was always fulfilled. They were never sent in vain. They never returned from earth to heaven leaving their work undone. In like manner God's servants are never sent in vain. Ah! shall God's work in this great dark valley remain unaccomplished? Shall all be motionless, voiceless, lifeless? No. There will be great efforts; the seed will spring up; and so let the blessing of the Lord be upon us and upon you. * * * One thing I am fully persuaded of: God will not suffer the prayers and zeal of his servants to end in emptiness. Nevertheless to think of the state of things at the present time is grievous. What has happened we could not think of, but when it has come to pass, we see one part more of the will of God is made known to us. Not our wills, but *his* be done. Nevertheless, continue, my dear friends, to pray for your poor Buriat brethren, that they may not perish, that the light of salvation may shine upon them, and many precious souls find deliverance."

V.—*Brief Outlines of Christianity.*

OUTLINE III.—THE SPIRIT THAT IS NECESSARY FOR THE STUDY OF CHRISTIANITY.

The counsel of HIM who taught as never man taught was this, "TAKE HEED HOW YE HEAR!" The importance of this warning is evident from the fact, the undeniable fact, that there is no truth however manifest, no doctrine however excellent, which the human mind may not and will not reject, when so it chooses of itself, or when so it is unconsciously moved or biassed by external influence. Hence it is necessary to point out, and define what state of mind is essential to the right understanding and cordial reception of the "Truth as it is in Jesus."

2. It may be right here to observe, that Christianity *can lose nothing* in point of character, were it rejected by the whole world. For, as it is a moral remedy to remove a sinful state, a divine remedy against an ungodly state, and as it is evident, that unholiness will reject holiness, unrighteousness will reject righteousness, rebellion will reject sovereignty, and pride will reject pure grace; so, Christianity might even gain, rather than lose, as to evidence of its true character, by its being universally rejected by *bad* men; inasmuch as such rejection might only shew how much a sinner hates true Christianity, and how much Christianity is opposed to his sin. The creeds of those who have gainsayed, the tempers of those who have opposed, the conduct of those who have rejected, and the confessions of those who have forsaken, the gospel, are amongst the clearest arguments in its large treasury of internal evidence. So said our Great Lord, "THIS is the condemnation, that light is come into the world, but men prefer darkness rather than light, *because their deeds are evil!*"

3. But, whilst Christianity might thus be exalted by its very rejection, as was its Lord,—and whilst it might rest satisfied with demanding its reception, in the form of strict justice without mercy, it

makes provision in the form of grace, for enlightening human darkness and overcoming human depravity, wheresoever it pleases God to work, and wheresoever there ariseth on the sinner's part a desire for so special mercy. It announces the obligation and the resource, the duty and the grace, the end and the means, "the Author and the Finisher," together, both together;—if it demand for itself justice, pure justice, from unjust and unrighteous men, it also throws open a fountain of regenerative power, of receptive energy, and of regulative influence, (as we shall see more fully afterwards) in the revealed, promised, offered and accompanying grace of the **HOLY SPIRIT OF GOD**—concerning whom it is written, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you!" Thus if the gospel be exalted by sinful rejection, it is doubly exalted in its reception through the power of Godhead.

4. First: Christianity demands of men an exercise of the *whole soul*, consistent with the soul's own constitution, with the nature of the subject submitted, with man's relationship to it, and with the consequences which may possibly flow either from its reception or rejection. This we call *reasonableness* of mind, or a *reasonable spirit*; and it consists chiefly in a willingness to consider, with one's whole mind, what is presented to view. This spirit is of universal obligation, arising out of the very possession of reason; and is in many forms perpetually demanded of unreasonable men in the word of **GOD**: nay to the very opposite spirit is attributed the ruin of men in eternal death, as in those remarkable words of appeal from a merciful God to obstinate transgressors, "Why will ye die?"

5. A sense of *accountableness* is also necessary for the reception of truth, especially such truth as that of the gospel. This is in fact a *conscientious spirit*, and is demanded in the highest degree, and as a continued principle, by Christianity, in its whole range of revelation. Nay, it points to a definite judgment-day, and to a definite judgment-seat of **GOD**, at which all men must stand; and with this strong plea, it urges on men to deal with its message, as those who shall at last give account unto **GOD** the judge of the whole world. It requires of men to lay aside all inferior considerations, of a worldly and personal kind, and to address themselves to this one enquiry, the enquiry of a great ancient convert, "LORD, what wilt **THOU** have me to do!"—and in this is required no more than the special performance of a universal and paramount duty; the duty of feeling accountable to **GOD**.

6. This will of necessity lead to *seriousness* of mind; for he who feels himself accountable to **GOD** for all that he does, will necessarily be serious in what he is doing. This fixedness of the whole perceptive and mediative energy of the soul, or this earnest application of the whole mind, corresponding in degree with the gravity and importance of the subject presented in the gospel, a subject involving eternal life or eternal death, is of the very nature of Christianity itself, even as it is also a duty of natural obligation and of moral fitness; so that amongst Christians the term "seriousness" has often been used as a synonyme for "piety;" and no man has ever become a true Christian but through a very serious process of mind. Levity is a prevailing

feature of that infidelity which rejects the gospel, but Christianity veils herself from the laugher, retires from the trifer's careless touch, hides herself from the scoffing apostate's jest! Serious investigation is the just and universal claim of all truth, but it is the paramount demand and right of religious truth.

7. *Humility* is another most necessary element of mind, in order to the right study and reception of the gospel. This consists in realizing truly what we are really in the sight of God, or in reference to those matters which are submitted for our consideration. As creatures, how mean, poor, little, weak, dark, dependent, and helpless, are we! As sinners, how evil, guilty, prejudiced, proud, worthless, and condemned are we! How undeserving to hear, how unworthy to read, how unfit to learn, how unable to receive, how insufficient to practice, that which is true, good, lovely, blessed or glorious! Such are the thoughts which should always fill our breasts; and the gospel received in this spirit would at once be ours. "Blessed are the poor in spirit; for theirs is the kingdom of heaven!"

8. Christianity demands and promotes *independence*, or *freedom*, of mind, so far as regards our fellowmen, in all religious enquiries, studies, or judgments. We are required to throw off all fear of man, all concern for the opinions of the world, all regard for the traditions of society, in the things of God, so that we may think and act for ourselves, as alone responsible for results. No one order of men is acknowledged as having any lawful power over human conscience, or any rightful claim over human judgment. Even the gospel ministry is appointed in order to *teach*—and that teaching is to be tried by an appeal to the Bible as the Word of God. Such is the standard of mind recommended in these words of Scripture, "These (of Berea) were more noble than those in Thessalonica. in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so: *therefore*, many of them believed." Such independence of mind is absolutely necessary, in order that it may be free to consider the gospel revelation on its own distinct authority, and receive it for its own sake alone. "Where the SPIRIT OF THE LORD is, there is *liberty*!"

9. *Candour* of mind is intimately allied to the former, and is equally essential with it to the right reception of the truth. This consists in a ready and honest spirit of acknowledgement, either as to right or wrong—in a willingness to hear, consider, approve and confess whatever may be presented to the attention and seen to be good, notwithstanding any former prejudices, or present wishes, of a contrary or opposing kind, which may surround the judgment. Such candour will admit the strength of evidence, grant the excellence of doctrine, cede the argument which has been broken, declare the conviction which has been produced, and embrace the truth that cannot be denied. How rare is such a grace! Yet how lovely and attractive when seen! How happy is the soul in the possession and exercise of it! and how deeply indebted to that GOOD SPIRIT who is its author!

10. Christianity claims to be received *intelligently*—with a desire and effort, on the part of the hearer, fully to understand what it says,

proposes, or demands. It is intended to be understood, being a medium of information from God to man on certain subjects; and although some of its subjects may be in themselves incomprehensible, yet may they be conveyed in terms that are quite intelligible:—and these terms, in their real meaning and in their proper connexion, it is every man's duty to endeavour to understand for himself. It is quite impossible to comprehend *how* God is omnipresent; but to say or assert *that* He is every where present, is very intelligible as a statement. We may be unable to comprehend how **JESUS CHRIST** was "God manifest in the flesh;"—and yet we may perfectly understand that the Scriptures do really say so. Such an exercise of the human understanding does the gospel claim as the duty of every man;—it rejoices in enquiry and demands investigation; yea, it brings with it a special and most blessed provision of Divine energy, in the gracious co-operation of the Holy Spirit of God, for "enlightening the eyes of the understanding," that we may see without prejudice, and discern without sinful bias. We have always to complain of the religious ignorance of our opponents;—and to our friends we would ever say, "Understandest thou what thou readest?"

11. *Consistency of practice*, in all spiritual matters, is essentially necessary to the full recognition and reception of Christian truth. By this we mean, that, whatever a man, in this progressive acquaintance with the Word of God, discovers to be right and good, he is immediately to reduce to practice in his own life: and that the very fact and habit of so doing will have the effect of preparing his mind for the reception of more that is true and right and good. Such practice is in fact personal experiment of the thing to be done; and such experiment is proof, and such proof becomes a part of our conscious being, of our very selves. Experience seals the goodness, as evidence seals the truth, of the gospel; and thus our **LORD** said to the Jews, "If any man will *do* the will of God, he shall know of the doctrine whether it be of God or whether I speak of myself:" his consistent practice will bring him sufficient and internal proof. The very conscious harmony of spirit, especially between the heart and the conscience, in such consistency of practice, makes the soul more happy, and renders it more intent on its pursuit; it desires to *know* more, that it may *do* more. "Blessed are they that hunger and thirst after righteousness, for they shall be filled!"

12. If a man thus follow the truth, how soon must he be called to the exercise of *self-denial*! So says our **LORD JESUS CHRIST**—"If any man will be my disciple, let him deny himself and take up his cross, and follow me;"—let him renounce all idea of self-pleasing in preference to his duty;—let him be prepared to endure for the sake of his duty, every consequence however painful, shameful, or deadly—and so let him begin to be a Christian! The learner of the gospel must be prepared to part with habits, relations, pleasures, dear to him as a right hand, a right foot, a right eye, in order to enter into eternal life:—he must always remember the principle of eternal wisdom involved in this most solemn question, "What is a man profited if he gain the whole world, and lose his own soul?" Much painful sa-

crifice may not always be required of the young and consistent disciple;—but he must be prepared for it—and he must have in him this spirit to submit to it, else he can never follow CHRIST unto salvation. Alas, how many stop short at their *first* sacrifice, and so themselves become the sacrifices of eternal ruin!

13. Need we say, that he who will thus endeavour to do the will of God at all hazards, and hold on in pursuit of all righteousness, will feel himself driven, by the exigency of his nature, and the urgency of the case, to *earnest prayer and instant supplication* before God? He will find the work too hard for a rebellious heart and too disagreeable for a sinful mind—he will feel the goodness of the subject and the evil of the agent wrestling so with each other, that he can do nothing without help: then must he pray, “God be merciful to me a sinner!” “Create in me a clean heart—renew a right spirit within me!” “Open mine eyes, that I may behold wondrous things out of thy law!” “Let my cry come before thee! Give me understanding according to thy word!” “Teach me, O LORD, to do thy will—for thou art my God! Thy SPIRIT is good—lead me to the land of uprightness!” And when this disciple learns that the gospel reveals a divine Mediator, the LORD JESUS CHRIST, and a divine Regenerator, the HOLY SPIRIT OF GOD; then that Mediator will be named, and that Regenerator will be sought;—and God, who is “Love” and who is “Light” will renew the soul, and establish the truth of his gospel in the heart of His sincere petitioner. “Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you!”

14. A man must be *immediately and devotedly diligent*, in such a matter as the present. It does not admit of loitering or trifling. Consider the issues of religious truth or of religious falsehood—eternal bliss, or eternal ruin! If the gospel be true, faith will save you, but unbelief will ruin you, for ever. Behold the surrounding world, full of error, sin, guilt and misery! Behold yourself, in addition, the conscious victim of fear, doubt, distrust, uncertainty, as to your eternal interests!—for, what evidence have you that you are at present right and safe? See how the past is gone!—see how the present is passing!—see how the unknown and awful future is pressing on to meet you! Shall not this make you think, and act, as for eternal life, or against eternal death? Other things you *may* not know, and yet die safely; but if ignorant here, you die ruinously and miserably! Go then, and follow on as a man escaping from perdition. Go on, until you can say, “I have found it, I have found it!” HERE is Light—here is truth—here is joy—here is hope—here is rest!—Now, I see—now, I believe—now, I rejoice—now, I expect—now, I am satisfied! Then go on!—that boundless space is the region of Divine infinity—that expanding horizon is your own eternity of being—the ground on which you stand is immutable truth—and the firmament above you is the Love that passeth knowledge, the everlasting Love of God in JESUS CHRIST our LORD!

VI.—*The Crisis of separation in the Church of Scotland. A letter of Isaac Taylor of Ongar :—with extracts from private correspondence.*

We have occasionally supplied our readers with some documentary information in regard to the important matters now so violently, yet solemnly agitating the Church of Scotland; and we have been glad to find that our endeavours in this department have been kindly received. It is not probable that we shall have occasion to call their attention to the subject much longer; for, we have every reason to suppose, that by this time the crisis is past—a crisis that has involved doubtless much confusion of the flesh, much struggling of the world, and much sore travail of the spirit, but no doubt has also brought with it much triumph of faith and much substantiation of true Principle. We have no doubt that, in the hour of actual decision, not a few have individually shrunk from the reality of trial—but we also expect to hear of many who by the grace of God their Saviour have prevailed, and are now free. But on this we need not speculate, as two or three weeks will in all usual probability bring us results: and till then we wait.

For the present we lay before our readers a document on the general merits of this question from a most disinterested and qualified party—one of the first religious writers of our age, and one of the most catholic Christians among the public characters of our day—Isaac Taylor of Ongar, author of the “Natural History of Enthusiasm,” “Fanaticism,” “Spiritual Despotism,” &c.—and latterly the Episcopalian exposé of the patristic centuries. This letter contains nothing polemic or sectarian, ecclesiastical or political—but much that may interest the patriotic statesman and the catholic Christian.

I.—LETTER FROM ISAAC TAYLOR, ESQ. OF ONGAR TO A MEMBER OF
THE CHURCH OF SCOTLAND.

MY DEAR SIR,—You well know with how deep a concern I have, from the first, regarded the ecclesiastical question now pending in Scotland; nor will you have imagined that any opinion I may personally hold, not entirely in harmony with the Presbyterian scheme, with its modes of worship, or with the “Confession,” would operate, in the slightest degree, either to chill the Christian sympathies that are excited in such an instance, or to render me indifferent as to the issue of the controversy.

More than a few there are, I am well persuaded, in England, who, to whatever communion they may belong, are so accustomed to contemplate ecclesiastical movements from the *one* point of view of their

probable bearing upon the well-being of the Church Universal, and the spread and maintenance of the great principles of the gospel, that they feel as if actually in communion with the Church of Scotland on this occasion, and are watching its advance toward an expected crisis, with the most intense anxiety. Such persons, Catholics, I will be bold to call them, in the very best sense, are well aware that the agitations which now affect the Scotch Church, are but a *local indication* of that great movement, which, for some while past, has been silently carrying all Christianized communities onward toward a new position. It is an accidental shock or collision, at some one point, that gives notice of such a movement, and awakens attention to it. It were, however, a great error, on such an occasion, to suppose that the damage which may ensue will be limited in the consequences it involves.

As to those, if there be any such among us,—I mean in England,—who, on account of differences, ecclesiastical, liturgical, or dogmatical, find a secret pleasure (they dare not avow so base a gratification) in looking on upon the embarrassments and perils of this struggle, reckoning upon some possible aggrandisement to accrue to themselves from the diminution or overthrowing of others,—such persons, if such there be,—and I think they must be few,—we leave out of our account. It is certain that charity will endeavour to forget them.

But even if one were intending to meet the views of those who, from a low and sectarian position, regard the course of events in Scotland, it would not be very difficult to exhibit to such person, the near connection of these events with the particular interests to which they are accustomed to confine their sollicitudes. By a very peculiar concatenation of causes, the Scotch Church controversy is likely to touch, in its consequences, the most opposite parties; and all the narrow spirits of all denominations might well concur in their efforts to bring about a peaceful determination of this strife. None can certainly anticipate the track and direction of the mischief that will ensue, should the Government, at this moment, and in the overweening consciousness of the power,—power *political*,—to carry its measures, resolve to ride over the heads of a body of clergy so numerous, and in every way so worthy of regard, as well as of the congregations attached to them. A triumph such as this may prove in the end more prejudicial to the very “interests” in behalf of which it has been effected, than a signal defeat at first, or a compromise, would have been. How often has *such a triumph* been the prelude to irreparable disasters!

There are those who may be ready to believe that the intention avowed to carry its measures in high contempt of the “fanatical opinions” of the Non-Intrusion clergy springs from a deliberate purpose, entertained in some quarters, to display, for the terror of all religionists, the omnipotence of Government in relation to **RELIGIOUS FEELING**, and to **THE INDIVIDUAL SENSE** of what is true and right; and, in a word, to **CONSCIENCE**, as standing in the way sometimes of political interests, and always of ecclesiastical domination. It must be granted that recent events have seemed to give a colour to a surmise of this sort. But if *this* be the interpretation we should put upon the course pursued by Government, and by public men generally, toward the Church of

Scotland, all who desire and pray that "there may be peace in our time" must anxiously look for any possible means of effecting an honourable compromise, and of diverting, for the present at least, the fatal purpose of employing mere power to overthrow and quash the deep convictions of a large body of ministers, highly educated, as pious and as serviceable as any which these islands have at any time produced. These men, and the people attached to them, may be driven forth, and their places supplied, and Scotland, to the eye, may exhibit no very obvious change! What the actual change thence resulting may be, I could not venture to surmise; but I think that, as to England, very many who have too passively looked on while this outrage has been effected, would be woken from their dream by its consummation, and would at once be brought over, even with vehemence, to opinions, and made converts to principles, heretofore scouted; and thus would a preparation be made in England for changes the most extensive!

But it is said—Be the consequences or the perils what they may, of adhering to a course which will drive five hundred of the Scotch clergy from their parishes nothing else *can be done*; Government has no alternative, inasmuch as this party insists upon conditions that are inadmissible and impracticable, and asserts principles incompatible with the supremacy of the civil power, and with the peace of society; principles which would introduce the dreaded *imperium in imperio*.

That slight acquaintance with Scotch affairs and modes of ecclesiastical government with which Englishmen are usually furnished, renders the repetition of these assertions easy, and their promulgation rapid. To meet them conclusively and thoroughly, one must make a much heavier demand upon the patience of English readers than would be accorded. There is, however, a broad view of the question, which a few words may convey; and this we shall attempt.

The admission has been made repeatedly, and by men of all parties, and lately, too, by the opponents of the Non-Intrusion clergy, that the Scotch Establishment has well fulfilled its functions, has trained the people in habits of Christian order, and has impressed upon the national mind and manners a religious character. Religious knowledge and religious feeling are, it is confessed, more prevalent in Scotland than perhaps in any other country of Europe. This, then, is our datum.

Of late years, too, and as the *direct effect* of the eminent talents, and virtues and labours of some,—some who are known to the civilized world, and now denounced as "leaders of the fanatical agitation,"—of late years, we say, and notwithstanding the spread of impiety, common to Scotland and England,—of late years, a marked revival of evangelic feeling and fervour has had place in almost all districts of the country. This fact, too, we may assume as not questioned.

What then is the consequence—what is the attendant demonstration of this religious condition of a well-educated and thoughtful people? Precisely that which any one accustomed to regard, in a comprehensive and philosophical manner, the movements and advances of society, must anticipate as probable or inevitable. The custom, or law, of patronage—patronage in its unmodified state—the autocratic disposal of a spiritual cure, considered as a secular beneficial interest,

upon an individual, in high contempt of the mind, feeling, wishes, wants, of those who are most deeply concerned in the transaction—this usage, or law, which had its origin in, and which *represents*, the very lowest, and the most abject, and barbarous, and unchristian condition of society—this custom of patronage, the most enormous of the anomalies which feudalism has transmitted to modern times—this law of patronage, which is endured because of the apparently insurmountable difficulties that attach to any scheme for its removal—this patronage, tolerated until it can well be superseded—by necessity, we may say, a necessity of nature, a necessity springing irresistibly from the first instincts of the soul when informed by sacred truth,—becomes a grievance to a Christian community, and is felt as such, precisely in proportion to the rate of intelligence and of Christian feeling prevailing within it. You may, if you please, pursue a course toward this community which will at length lower its intelligence, and turn off the springs of religious feeling, and so lead it back toward barbarism, in a Christian sense; and thus patronage, unmodified, safe and sound, may be handed forward to the next age!

But let minds continue to be cultured,—let the soul be vivified,—let the Church visible approximate to the condition of a Church spiritual,—let it indeed consist of “a congregation of faithful men,”—and then, as surely as that which is born gasps for air, and as surely as eyes look for light, so surely will a Christian community, when, and in proportion as it is *Christian* indeed, desire, ask for, demand, and, in the end, obtain for itself, some species of influence over a transaction more momentous to it than any other.

Vain is the endeavour to deal with men as if they were still children; or with informed and vivified communities, as if not more to be regarded than were their ancestors of the tenth century! When it comes to this in a community alive to religious sentiments, alive to truth, that the immortal well-being of five hundred or a thousand persons is treated as a matter of *no account whatever*, when put in the balance with so solid a thing as “two hundred pounds a-year,”—when it comes to this, the shock,—the violence done to the best feelings,—is so extreme, that extreme mischief, in one direction or another, cannot fail to take place. Men, according to their personal moral condition, will either be flung forth into atheism and secularity, or driven, as it were, wild into some course of religious extravagance; and if this violence affect a community, a nation,—both effects will ensue; that is to say, the open atheism of the less religiously disposed, and the schismatic, disorganized, and probably fanatical condition, of the more religious portion.

The question, in any such case, is not whether patronage, in its unmitigated form, shall be maintained as of old; or whether an absurdity which we have out-grown shall be held in its honour and dues; for this is a question already disposed of; at least there is but one supposition on which it can be entertained, that of the moral and religious retrogression of the people.

The question is, whether, for the avoidance of evils otherwise inevitable, this custom of conferring benefices may so be adjusted to the

now present condition of the people, as shall satisfy opposing claims, and put controversy in abeyance.

In a country like Scotland, where the ecclesiastical power does already, and has always, come in to mark off a ground within which patronage may take its way, such an adjustment might be thought possible, nay, practicable and easy.

The existing law, the law by which patronage holds, not merely demands certain qualifications in the presentee to a benefice, but appeals to the spiritual power,—to the Church, and not to the Civil Courts,—to determine concerning the fitness of the individual to exercise the functions of the Christian ministry. The patron may present, but he must present a man approved, after trial, by the spiritual authorities, as sound in doctrine, competently learned, and of blameless life.

The real question is then, as to the Church of Scotland, not whether the spiritual authority shall be allowed to limit and to bar the patron in the exercise of his right of nomination, but whether one more limit—a limit or condition demanded by the progress of the nation in intelligence and religious feeling—shall not be included with those upon which the Church may at present insist?

This question brings on this further inquiry, whether an alienation of feeling, a strong repugnance, a want of sympathy and affection, between a Christian congregation and that man who is propounded to it as teacher and pastor, should not be considered as a disqualifying circumstance, not less worthy to be regarded than deficiency of learning, a sullied reputation, or an ambiguous belief!

The State may decide that no *such* plea of exception can be listened to; and that whoever is licensed is a fit pastor for *any* flock; and if a congregation repudiates, and feels that the patron's man is not theirs, their only course is to break themselves down to a level whereupon they may come at length to consent to, and love that which, on their actual level, they distaste, disallow, and perhaps utterly disapprove.

This would not be the course often adopted; and never so long as religious intelligence and Christian feeling are spreading in a country. In this case, schisms become inevitable; *and the schismatics are not those who separate*, but those who enforce measures which do violence to truth, and to the first principles of Christian association.

With an expression of the most cordial wish for the conservation of the Church of Scotland as by law established, consistently with the great principles of Christian liberty.

I am, dear Sir, yours very sincerely,

ISAAC TAYLOR.

II.—PRIVATE EXTRACTS.

We subjoin here, for the sake of convenience, a few extracts of private letters received from home. The first is from an amiable and accomplished minister of JESUS, who is waiting to suffer loss for His sake:—the others are from the *wives* of ministers, and will testify that Scotland has in her (and so has

England too if tried,) those that are braver as well as tenderer than Spartan mothers—women that can go *with* their husbands and sons, and not merely send them forth. There is a calmness in these extracts which shews how completely the mind has been made up.

From a Minister of the Church of Scotland.

April, 1843.

"Since that time events have been rolling on with singular rapidity, and the crisis has come. Government and Parliament have openly refused even to consider our question, and have denounced our claims as entirely inconsistent with civil freedom. We are all busily employed in preparing for going forth of the establishment—organizing for building new churches, for we shall be deprived even of the voluntarily erected and now endowed churches, because they are in connection with the "Established Church." At present we are persecuted on every hand by interdicts. They are interdicting the erection of churches on ground legally secured, and are fast breaking down *next* the only barrier left for freedom, the *Toleration* acts; and if the people adhere to us, as they are likely to do in immense numbers, I have no doubt we will be persecuted *out of* the establishment, as well as *in* it; the proprietors are banded to refuse us sites for our new churches. The Highlanders almost to a man follow "their auld ministers," and the revenues of the towns are beginning to suffer sorely already, from the non-seat-letting of the old churches in the prospect of the disruption which will now take place in three weeks; the letting of the seats in the Glasgow churches has fallen from £4000 to £275. So that moderatism and an Erastian Church are terribly at discount. P——'s deficiency is even greater still; and the town councils know not *how* they will fill the vacant churches, and worse *how* they will *pay* the stipends. If you get the "WITNESS" you will see all our struggles. We are just removing to a small cottage near. What may be our final destination I know not, but I am sure the Lord will give me work in his vineyard. I go out with a light heart, and I hope with confidence in God, and with a dear companion who bears up with a noble Christian resolution under our extreme adversities. I have to supply not only my own congregation with sermons and parochial duties, but also one at six miles distant from this, where probably I may be permanently located as being a wider field and more necessitous sphere than my present one. It is a large populous village of about 2500 inhabitants, long under the most moderate regime, and utterly destitute of the gospel, but which is now becoming alive to its value, and a good field for an active faithful labourer. They are anxious for my settlement among them, and it might take place if once we get a church erected. They are busy building new churches for the Evangelical Ministers of Edinburgh. One is to be ready by the 15th of May for our "Free Presbyterian Assembly," where we shall assemble and rebuild our beloved Zion on the rock, and go forth into the wilderness under the guidance of Him who said "Israel is *my son*, *my first born*" "Let Israel go!" "I will be a *Father*

to Israel." Our building and maintaining funds are getting on pretty well; the people will adhere to us in masses. More than two-thirds considerably, will follow us: our enemies are alarmed at this; so that Sir Robert Peel proposes endowing the "*Quoad Sacra*" ministers as a bribe to retain and chain them to the residuary church, or to induce the people to stick to the stone walls of a lifeless and unchristian establishment. It is not easy collecting one's thoughts or studying amid worldly cares and harassments and adversities. None requires more an *unembarrassed* mind, than He who would be a shepherd of souls. To have worldly cares and anxieties burdening one's mind in the midst of studies for the Pulpit make such study no easy task; and to leave one's pleasant and quiet home and church and flock with their numerous and sacred associations is a trial which requires to be felt in order to be sympathized with. I do not wonder *some few* are retreating from their adherence; still however they are but *few*. "THE LORD WILL PROVIDE."

From the wife of a Clergyman, adhering to the Resolutions of the Convocation, &c. to a friend in Calcutta.

"You are aware, I doubt not, of the position our beloved Church is now in. The approaching General Assembly will terminate our connection with the state; and, after the disruption takes place, who can contemplate the state of things? Dr. Chalmers is in great spirits as to the success of the "*Free Presbyterian Church of Scotland*." The subscriptions are going on well; but it is a mighty undertaking. You probably have seen the list of the Convocation Ministers. My husband and both brothers-in-law are amongst them. It is an honourable cause *to suffer for Christ*. May all be enabled to be faithful, and have support from on high, in the trials and difficulties we may be called to! We shall in all probability have to leave this sweet manse as soon as I am strong enough to undertake a fitting. &c. &c."

From Another.

"As you know, this is a sweet spot, a desirable home: but ever since we came, we have been distracted by the present state of the Church; and now I may say that a disruption seems inevitable; the crisis is come, and the painful struggle is at hand. There are many who will stand steadfast; but some will shrink back. Times are dreadful and fearful events occurring; there is great hardness and infidelity in the land. We often say, what will they say in India to the present state of the church—what will the *Missionaries* say? In the event of a separation, we have the prospect of the house at ——. In this parish (a country parish) we have subscribed £82 for the new building fund, and £84 for the sustentation fund (for a minister)—all this from the poorer class—not one penny from a rich man!"

[This lady's father, husband, brother, brother-in-law, all ministers, go out in this crisis.]

J. M. D.

VII.—*Woman as she is, and as she should be.*

To the Editor of the Calcutta Christian Observer.

DEAR MR. EDITOR,

Allow me the liberty of sending you a few lines, extracted from a work entitled "Woman as she is, and as she should be." Perchance some good may result to a few from among the bulk of professing Christians (nominally the servants of Christ, but really slaves to the world,) were they but met with, read, and pondered. The subject is not treated with reference to religious principles,—but bears respect only to moral feeling and common sense; and seems intended (like the Temperance Society) merely to pave the way to something better than the drowning of the senses in the great vortex of vanity and folly. If but two or three be improved by the perusal, even then something will have been gained on behalf of Christianity. Two or three will have been brought to reflect that the Church has, while in this state of trial and jeopardy, greater cause to mourn her awful backsliding than to run riot in senseless amusements; in an atmosphere where piety and holiness cannot thrive, but must inevitably suffer deterioration. The extract is as follows:

"Ponder for one sober moment upon the antic turns, the antic jestures that belong to this exercise. Let us suppose the *dance* is up—the fiddles in full concert, and the signal given:—the grown-up children, as delighted as urchins out of school slip away from their moorings, and now away they all spin, "like hey go mad!" For about twenty minutes they continue to perform, with the utmost earnestness, the most contradictory evolutions:—in their saltatory motion they sail about capriciously from side to side, shuffle their feet unmeaningly before their partners, and advance only in order to retreat again: after all which the gentlemen make a sort of Chinese prostration to their partners, and a pause ensues;—presently, however, they are at it again;—some whirl round and round to a tune, for all the world like two cock-chafers impaled on the same bodkin. Thus do they round about it till feeding time, when a general sweep is made towards the realms of refreshment, and the dancers repose awhile from their labours.

"Is not the most approved method of "showing off a ball?" The ball room is in truth a posture mall—a refined sort of advertisement or fashionable auction; but not really less coarse than Smithfield or any other cattle mart. A fine girl, or in plainer phrase, fine animal (for that is what is meant), after being dressed forth with every aid that the voluptuousness of millinery can suggest, is fairly 'trotted out' for inspection; just as a horse, at a fair, is put through its paces, she is taught to move and 'attitudinize' in the manner most likely to attract the eyes of the chapmen. Thus is it, that our women are "brought out," or, to speak more correctly, dragged out;—after this unseemly fashion are they hawked about from party to ball, and again from ball to party, that eldest sons or stray sprigs of nobility, may have the opportunity of looking them over. Their beauties are obtruded, not offered;—in a word, they are the *pursuing*, not the *pursued* sex!

“As for the polish, which it is pretended that dancing lends the behaviour and carriage, if this capability of ‘bowing and standing upright,’ be not at best a *doubtful good*,—it is at least of too small importance to be seriously regarded as a necessity. Women, so far as *they* are concerned have a natural grace, which is only *spoiled* by art and affectation: and as to the other sex, (if we may turn aside to speak of them,) a man may polish himself quite sufficiently for purposes of scrambling through this miserable world;—he may contrive to rub off his ‘corners and rough sides,’ (if he have any), without betaking himself to a dancing-master;—for could he accomplish a cotillon in the most ineffable manner,—could he arrive at the perfection of dancing a *pas de deux* with Taglioni’s self, he would be none the better man notwithstanding, and scarcely the more useful. He that has his excellence in his head and heart, and not in his heels, may be well bred, though he be never inducted into silks and pumps, nor make a bow to his dying day after the court fashion.

“Men have in some degree to thank themselves for much of that narrow and selfish policy which is observed to actuate women. These are made the mere slaves of sense and show;—there is inbred in them a lust of *homage* and *precedence*. Is it then any wonder, that they connect themselves with those around them only by the isthmus of self-interest, and that they suffer insulated interests alone to pilot them?

“Who such diligent worshippers of rank and externals as women of our day? who such aristocrats in spirit? (and what is an aristocratic bias but refined selfishness?)—Whose memory so execrable for poorer relations or fallen friends? Become unfortunate,—and whatever be your personal merit, you are nearly sure to lose consequence in the eyes of your fairer acquaintances. ‘’Tis much in a female friend,’ says Zimmerman, ‘if, after a considerable decrease of fortune on your part, she still continues your acquaintance.’ If thou be for her profit, she will use thee;—if thou have nothing, she will forsake thee!

“If in their hearts they honor virtue, how seldom have the ordinary run of women courage enough to *defend* it when attacked. They sometimes display even a disposition to ridicule the generous emotions;—they acknowledge no lofty sympathies, and judge of merit in individuals by their success in ‘getting on’ in life. ‘Our women,’ says the author of England and the English, ‘seldom exalt the ambition of public life. They think self-interest the sole principle of public conduct. Why is this? *Because all women are proud; station exalts their pride.*’

“It must be confessed, that the conduct of ordinary women does offer some scope for unsparing reflections. Nothing is to be got from them without proportionate sacrifice; and though like Fortune, the personification of caprice in her own affairs,—woman is unlike the deity in one respect,—she rather *bargains for*, than throws away her favors.”

Adieu Mr. Editor, for the present,

Yours sincerely,

MONTAGUE.

VIII.—*Ordination at Vizagapatam.*

On Thursday, April 13th, 1843, Messrs. W. Dawson and R. D. Johnston were set apart to the office of Christian Missionaries in connection with the London Missionary Society at the Mission Chapel at Vizagapatam in the presence of a large and attentive audience.

On the morning of that day the Rev. E. Porter commenced the service by reading the Sacred Scriptures and prayer, after which the candidates for Missionary labour in answer to the usual questions proposed on similar occasions, gave interesting details in regard to their Christian experience, doctrinal views, and their motives for desiring the Missionary office. A statement was then read by the Rev. J. Smith of Madras in the presence of the congregation, to the effect that the brethren now to be ordained had passed through a careful private examination as to their Christian knowledge and experience and fitness for the work of the ministry; on each of which points the Committee expressed themselves well satisfied, and fully convinced of their having been providentially called, and graciously fitted for the responsible duties of Christian Missionaries.

The Rev. M. Winslow, A. M. (of the Madras American Mission) then offered the ordination prayer, accompanied with the laying on of the hands of the Presbyters, after which the Rev. J. Smith delivered an appropriate charge from Phillip. ii. 5—"Let this mind be in you which was also in Christ Jesus." The service concluded with singing and prayer.

On the evening of the same day, the Rev. J. Smith introduced the service by reading the scriptures and prayer, after which the Rev. E. Porter gave a short address on the claims of the Telugu people from Prov. xxviii. 18—"Where there is no vision the people perish"—and the Rev. M. Winslow delivered an excellent Missionary discourse from Nehemiah ii. 28—"The God of heaven he will prosper us, therefore we his servants will arise and build." The interesting services of the day concluded with singing and prayer.

We sincerely trust that the impressions which were then produced, will not soon wear away, and that the fervent prayers then offered on behalf of our young brethren may be abundantly answered in their future devotedness, and usefulness in the vineyard of our common Lord.

The Rev. W. Dawson has been appointed by the directors of the London Missionary Society, to labour at Chicacole, a large town sixty miles north of Vizagapatam, containing upwards of 40,000 inhabitants speaking the Telugu language.

Schools for the Christian instruction of the heathen have already been established at this station, and Divine Service is held twice a week in a small chapel situated in one of the principal thoroughfares of the town.

The Rev. R. D. Johnston is for the present appointed to labour in connection with the Mission at Vizagapatam.

Vizagapatam, June 17th, 1843.

IX.—*On the way in which Idolatry is supported in India.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In reference to the important subject mentioned above, I wish to relate one fact that has come to my knowledge a short time since.

The temples at Vizagapatam having fallen greatly out of repair within the last few years, and the greater part of the people caring nothing about them, a scheme was set on foot by some of the orthodox Hindus of this place for repairing and beautifying the shrines of their unclean deities. How to raise the money was the difficulty, for it takes a long time to move a Hindu's heart; and if the idolatrous shrines of this part of India were to depend only upon the *voluntary offerings* of the people for their support, they would soon fall to ruin. At last three of the chief men in the employ of Government at this place hit upon the following device; the owner of each bullock that entered the town with grain for sale, and the owner of every bandy load of wood, was compelled to pay two dubs for the repairs of the decayed temples. This taxing system has been going on for six months past, and though the poor ryots have been inclined to make a complaint against this unjust tax, they have been kept back from so doing from fear of the influential native gentleman at the head of the scheme. This plan for the support of Hindu temples in this town is conducted by the three principal Government native servants connected with the Court and Collector's Cutchery. They have appointed peons, a gomastah (or writer) and a regular establishment to collect and disburse the money. There is little doubt that many of the poor ryots and coolies imagine that this tax is demanded by the Government, and thus the British name is disgraced, and British justice called in question, by the largest and most industrious portion of our fellow-subjects in this district.

It deserves to be mentioned that a similar tax was exacted some years ago in this place, but on being made known to the Government by the circuit judge, it was immediately abolished by an order from head-quarters. The sum collected in this way already amounts to upwards of 10,000 Rupees, and out of this and other resources 400 idle Brahmins are daily fed and the temples repaired.

I hope, my dear Sirs, that you will take notice of this glaring piece of injustice and duly animadvert upon the same.*

I remain, your's sincerely,

Vizagapatam, June 17th, 1843.

AN OBSERVER.

* We leave the matter to speak for itself. It is too glaring to need comment. We trust the authorities will at once look to it. Our correspondent has given us his name.—EDS. C. C. O.

REVIEW.

Wilson on the Pársí Religion.

(Continued from page 287.)

In resuming our remarks upon this important and learned work, we have been forcibly struck with a circumstance, which has in various ways been urged upon our attention, while reviewing controversies which have, from time to time, arisen between the various classes of religionists that unfortunately abound among the fallen children of men. That circumstance is this: It matters not how polytheistic, how pantheistic, how idolatrous, or how demonolatrous the religious system defended may be; still the platform,—on which all desire to rear any thing like a rational bulwark, in defence of the cause in which they are either interestedly or disinterestedly concerned,—of which they are either the zealous devotees or the pharisaical advocates,—is the platform of a pretended or real theism. It were easy to say whence the ideas of pure theism, which are sometimes exhibited in the arguments of the various grades of rationalists, or of the votaries of superstition, have been borrowed. Whether we look at the Qurán and its defenders,—or to the modern expositions of vedantic theology;—or to the reasonings of the philosophic deist;—we find that the mine, from which they draw their most precious wares, and, especially, what of pure theism is to be found among them, is the word of God. What of light they, any of them, enjoy, is borrowed from that heavenly light, which shines with inherent glory and splendour in the authentic record of God's holy word and testimony; and which beams through clouds of misty error, as reflected from the productions of those who reject the divinely inspired oracles of truth.

In these days of boasted light, but of much undisguised error, and much midnight darkness regarding true religion and the principles of true virtue and holiness, it was not to be expected, that the apologists for the faith of Zoroaster should presume to meet the assailant of their principles, upon the naked and open field of literal interpretation. The dogmas of a period four and twenty centuries bygone; the cosmogony which had quite enough of the marvellous, and a sufficiency of the plausible, to call forth the assent of Gush-tasp, prince of Bactria and his successors, and to enthral the minds of a biased and prejudiced people; the demonology which a cunning and designing priesthood carefully inculcated, in order to enlarge their own influence, and increase their

importance; the blasphemous worship of the elements; the silly follies of a low and grovelling superstition; these and such as these would make but small impression on intelligent minds, in a discussion where reason and common sense were appealed to, by the advocate of different principles and more elevated views. Such dogmata and doctrines, laid bare and fairly exhibited on the arena of controversy, would make but small way into the minds of any impartial and unprejudiced listener. But appeals to the great doctrines of natural religion are sometimes made in religious controversy, by those who have themselves little claim to be regarded as the unprejudiced followers of sound reason. That such is the case, the four productions, which Dr. Wilson answers at length and refutes in the present volume, abundantly prove.

The first of these productions is that of Dosabhái Sohrábjí, a "respectable munshí," the paid advocate of the Pársí pan-cháyat. His treatise is called *Tálim-i-Zartusht* or doctrine of Zartusht. The second is "the Book *Mawjazút-i-Zartoshti*," the undoubted miracles of Zartusht. The author of this production is Dastur Edáljí Dárábjí Rustamjí Saujána. It was prepared "agreeable to the orders, and at the expense," of Sir Jamsetjee Jeejeebhoy. These two treatises differ very widely from each other, although their general aim and import is the same. The former is sophistical, owing to its author "having found it more convenient to disguise than defend the system," which he professes to expound. The latter "speaks without disguise, and in general without perversion; and in many places, it is directly opposed to "the *Tálim-i-Zartusht*." Our author pronounces concerning it that "it contains,—

——' Little else but dreams,
Conjectures, fancies built on nothing firm."

The third of the treatises is a collection of papers containing "a countless number of questions proposed to Dr. Wilson, in the Durbín newspaper." The fourth production aimed against our author is "the *Hadie-gum-Raha'n*, or a guide to those who have lost their way, being a refutation of the Lecture delivered by the Rev. John Wilson, D. D. on the Vandidád Sádé of the Pársís." This is the fruit of the exertions of Aspandiárjí Frámjí, called forth "at the special request of Shet Jeejeebhoy Dadabhoy, Esq., one of the most distinguished patrons and supporters of the Mazdayasni religion."

These advocates of the Mazdayasni faith are by no means scrupulous, either in the meaning they attach to their opponent's words, or in the interpretations which they give to passages of their own sacred writings. Figurative language and

parabohical illustration are immediately had recourse to, when other solutions or explanations fail to tally with previous assumptions. But the opinions, broached by our author's opponents, are of that dangerous character which belongs to arguments which prove too much. Their glosses of what are assumed to be figurative expressions, and their interpretation of what are assumed to be parables spoken by the prophet Zartusht, if consistently carried out, would deprive the world, and especially the devout worshippers of Hormazd, "of even a nominal creator." This, however, is not the conclusion to which the defenders of the Pársí faith desire to be understood as coming. Their desire is to have it believed that the grand doctrine of their religion is a firm belief in the unity, supremacy, power and providence of an Almighty Creator. They have been effectually driven from this assumed stronghold, by the assiduity and learning of Dr. Wilson.

1. Our author states the opinion of Edáljí Dárábjí, or Edal Dáru, concerning the Godhead, and then shews that the Pársí priest attempts to establish the fact that Hormazd is the Supreme Being, the self-existent God. Dosabhái adopts the same strain—"Dádár Hormazd is, without doubt the great God"—"We acknowledge one God, the Lord, who has created the heavens and the earth, and the angels and the stars, and the sun, and moon, and fire and water, and all objects in both worlds. We give him *bhakti*, we give him *parastash*, we serve him. Beside this God, we neither acknowledge, nor worship another." He then proceeds to explain that the word Hormazd signifies Lord of lords. In contrast with these opinions of the head Pársí controversialists, Dr. Wilson presents his readers with the following extract from his lecture on the Vandidad Sádé delivered in Bombay nine years ago :

"The Vandidad robs God of all his glory, inasmuch as it represents the Supreme God as inactive, as unmindful of the concerns of the universe, and as having surrendered the administration of affairs to Hormazd.

"Zorwan [or rather *Zarúána*], the first cause of all things, is seldom mentioned; and his excellence and perfections are not described. He is spoken of as "Time-without-bounds;" as wholly absorbed in his own excellence, and as a "bird moving on high." Near the conclusion of the third fargard, Hormazd speaks of the world as belonging 'to that being who is absorbed in his own excellence.' He is perhaps, recognized by Zoroaster in the sixth fargard, and in some other places. He is invoked as "Time-without-bounds," in the nineteenth fargard. But this notice which is taken of him, is inconsistent with his character as the Sovereign of all. He is not set forth, as he ought to be, as the Creator, calling all things into existence by the word of his power; and as the Governor, doing according to his will in the armies of heaven, and among the inhabitants of the earth. To Hormazd, indeed, are ascribed most of the perfections, and works, which are peculiar to God. He is called the 'pure, the just judge.'

He is the 'sovereign judge, the sovereign excellence, the sovereign knowledge.' He is, 'the best, the purest, the most intelligent, who possesses the best body, and who by reason of purity is above all.' (Fargard 19). He is represented in many places as the Creator, and Ruler of the visible world.

"So powerful is the objection to be urged against the Vandidád from this view of matters, that many of the *Behdín* or Lay-Pársís, have been led to deny the existence of Zorwan altogether, and to maintain that Hormazd is God, and God alone. They do this contrary to the testimonies from Greek, Latin, and Armenian authors, which I lately brought before your notice. They do this contrary to the faith of their forefathers, as expressed in the verses presented by them to the Hindú Rámá on their first arrival in Sanján, in which Hormazd is described merely as the Divine Hormazd, the chief of the Amsháspands, or archangels. They do this contrary to the doctrines of their Dasturs, and Mobeds, who, in their conversations with me, have admitted the existence of Zorwan, and spoken of him as *larang*, the colourless, and *nirdkár*, the formless. They do this contrary to the books which they esteem sacred. In the Si-Rozé, [under the day] appointed for Hormazd, he is called an Izad. In the [heading of the] Yasht which bears his name, he is spoken of as 'the depositary of the law given by Zorwan.' In the nineteenth fargard of the Vandidád, Hormazd is represented as having been created by Zorwan. In the second fargard of the same work, he speaks of himself as distinct from God. When Zoroaster asked him, whence cometh the light which brightens the Viráshué, which Jamshid had perfected, he replied, I have given to him a hundred portions of the light given by God. In the nineteenth fargard he is represented as opposing Áhriman by the word, or Honovar, and the law of the Mazdayasnans, or, in other words, by means prescribed to him by another. There is no foundation for the opinion, that, according to the Pársí religion, Zorwan and Hormazd are the same divinity. In a catechism lately published by a Mobed, the name of Hormazd, who is all in all in the Vandidád, does not once occur. The author of that work is probably ashamed to give Hormazd the honours which are conferred on him in the Vandidád, and well he may."

This extract had been attacked by Dosabhái, who volunteered to prove, from the *Sitáishne*, a species of adoration addressed to Hormazd, that Hormazd was "himself the most High God." How that assertion accords with the doctrines contained in Pársí books, and the testimony both of ancient and modern times, is fully shown in what follows of our author's second chapter. The criticism on the lecture is successfully repelled. Hormazd is shown to be not a self-existent being, but a derivative being; who indeed according to the Pársí authority alluded to, "has existed from the beginning, does now, and ever will continue to exist," and who "was and is and will be," but with reference to whom these expressions can be understood, only when speaking of existence in Time-with-bounds. The whole Pársí books of authority agree in representing Hormazd as produced from *Zarúána Akarana*, or *Time-without-bounds*. Dosabhái would have it that *Zarúána Akarana* simply means *Eternity*. But, if Hormazd be the self-existent God, to say that he came "out of eternity," as Dr. Wil-

son remarks, "is nonsense." Our author puts the following questions to his opponents on this subject :

"How can the declaration that Hormazd came out of Zarúána, be equivalent to the declaration that he is "eternal," when it is allowed that every created object has come out of Zarúána? Is it meant to be asserted that every created object is eternal? How can Zarúána, if it be nothing more than eternity in the abstract, be an object of invocation or esteemed "Lord?" Are you, and the Pársis in general, not ashamed to speak to, and praise, eternity, which you allege is only an "attribute of God?" O Dosabhái, you will never get out from the meshes of the net which you have woven for yourself. The more you roll and kick about, the tighter will it become."

The following passage is a further specimen of the Pársí controversialist's *clear* reasoning and *sound* inference :

"With a view to bewilder the reader, Dosabhái asks me, "Do not you recognize eternity, and do not you reckon God eternal, as in many passages of the Bible it is said, "God came from all eternity." I reply, I do not recognize eternity as an object of invocation. God, I devoutly acknowledge, *is* eternal. I also say, that there is not a single passage in the Bible, like that which Dosabhái professes to quote from it. The words, "God came from all eternity," and which he more than once sets before his reader, are entirely a fabrication of his own imagination.

"Dosabhái further asks me, if I do not "reckon *Jehovah*, or *Almighty God*, as a holy, and a just Judge, and the Lord of Justice," I answer him in the affirmative; but I deny his inference, that there is nothing improper in giving those attributes and titles to *Hormazd*. He who originated in Zarúána, can never be compared to him who is self-existent, and who has no beginning and no end, who is the same, yesterday, to-day and for ever, the Father of lights, with whom there is no variableness, neither shadow of turning. But to this matter, it will be necessary again to return."

Our author farther sets at rest the quibbles of Dosabhái, by bringing before him the undeniable testimony of Pársí books of authority. He proves that Hormazd is classed among the *Amsháspands* and *Izads*, the archangels and angels. Again, when the word *Farohar* is used in the Pársí sacred books, its signification is, according to some, the type of a being, or the angel, and unembodied soul of an intelligent being, model of existence, prototype of spirits. Dosabhái explains the meaning of *Farohar* by saying that "*Farohar* means *johar*," "which is in English called essence." He contrasts *johar* with *araz*. "The *johar* is the sun, and the sunshine is the *araz*." "The wood is *johar* and the chair is *araz*, for the chair is made of wood, and if there were no wood, there would be no chair." Dr. Wilson thinks "*johar* means, more commonly, the primitive state of an object, and that *araz* is applied to its accidents or properties." Now *Zarúána Akarana* is never spoken of as having a *Farohar*, or type of being. "*Time-without-bounds*," says Anquetil de Perron, "has no *Farohar*, because he is self-existent, and is consequently without a prototype."

There are, however abundant proofs that Hormazd is represented as having a *Parohar* or *prototype*, and is, therefore, not self-existent. "It is only when he is supposed to be the production of another being,—of *Zarúána Akarana*,—that there is any meaning whatever in the language which the Pársís have used in their sacred books. The authors of these works have undoubtedly viewed him as a derivative being."

Farther, there is the clearest evidence, from the *Vandidád*, that the Pársís regard *Zarúána Akarana* not as a mere quality or attribute, but as possessed of distinct personality. The word, *Ahunavar*, is there expressly said to have been given by *Zaruána Akarana*—"It has been given to me (*Zoroaster*) by *Time-without-Bounds*." In another passage it is announced that *Zaruána Akarana* formed the way which leads to the *bridge of Chinavad*, on which the souls of men are said to be compelled to enter at death. In *Zand* that way is spoken of as "*the path given by Time*." Again, there is evidence in the *Khúrshid Níáish*, that *Zarúána Akarana* is represented there as an object of worship. This *Dosabhái* is obliged to confess, but he would have us believe that worship signifies simple *recognition*—"Invoke thou, O *Zoroaster*, the self-given *Time-without-bounds*." "I invoke the self-given heaven *Zarúána Akarana*." "I worship *Zarúána Akarana*." To these passages may be added the testimony of the *Bandéshné*, the most ancient digest of Pársí *cosmogony and doctrine*. It exists in the *Pahlivi* language, and is supposed to have been written about the seventh century of the Christian era. As our author shows, in various parts of his work, the *Bandéshné* is a production exhibiting absurdities of the grossest and most palpable kind. It is, therefore, alluded to not with a view to ascertain the abstract truth, but for the purpose of ascertaining what is delivered as truth in a production, till lately, regarded by Pársís as of the highest authority as a digest of doctrine; nay, which is to be "generally considered a work written by divine inspiration." The following passage occurs in the very commencement of the work:—"With regard to the existence of both (*Hormazd* and *Ahriman*), in time, each is the production of *Time-without-bounds*, (*Zamán Akaran*), namely, *Hormazd* the most excellent, and the law; and, in time, *Hormazd* was, and is, and always will be." Nothing could be more decisive as to the derivative nature of *Hormazd* than this quotation. It levels a blow at Pársí theism which causes it to totter to the very base.

Moreover, a work entitled "*Imá-i-Islám*" containing the replies of a Pársí *Dastur* to the questions of a *Musalmán* inquirer, and of great repute among the Pársís, and supposed to

have been composed about the year 1126 of the Christian era, contains the following passage :

“ In the religion of Zoroaster, it is to this effect declared, that God (*Khudā*) created every thing from time; and that the Creator is *Time*. And for *Time* no limit has been made, and no height has been made, and no root has been made. And it always has been, and it always will be. He who has intelligence even, will not be able to tell whence it has been made. So great is its glory that there is no other being who can be called Creator, because the creation was not then made. Afterwards, fire and earth were created: and from their union *Hormazd* was created. *Time* was the Creator and this Lord has guarded the creation he has made And I have in the commencement said, that *Hormazd* and *Ahriman* were created by *Time*.” In the same work, we have also the following passage respecting *Hormazd* :—“ And whatever *Hormazd* created, he created by the aid of *Time*; and all the righteousness that was in *Hormazd* was given to him. And *Time* had created it in the divine *Hormazd*, and had established him king for the space of twelve thousand years.”

To these evidences of the inferiority of *Hormazd*, may be added the united voice of antiquity. *Plutarch*, *De Iside et Osiride*, not only alludes to the existence of two principles, the good and the evil, but adds—“ *They say that Oromazes was born of the purest light, and Arimanius of darkness, and that they continually wage war against one another.*” Also *Theopompus*, as quoted by *Plutarch*, thus writes,—after alluding to the Magian opinion regarding the good and evil deities who have dominion among men, and their hostility against each other,—“ *The God also who planned all these things keeps himself in repose for a certain time, an interval not too long for a God, but rather like the right and moderate time of a mortal’s sleep.*” To these testimonies may be added the quotations from Armenian writers given by our author at pp. 125 and 126; the united testimony of European scholars, e. g. the learned *Anquetil du Perron*, *Gibbon* the historian, *Lord Woodhouselee*, *Sir John Malcolm*: *Dr. F. Creuzer*, the author of a most important work on the religions of antiquity, writes as follows :

“ On voit donc que le doctrine des Perses ne s'arrêta point au dualisme, comme nombre de savans l'out pensé : elle aussi, elle reconnut un principe suprême de la dualité, la durée sans bornes, l'Eternite ou l'Eternel, *Zervane-Akerene*, créateur d'*Ormuzd* et d'*Ahriman*. C'est *Zervane-Akerene* qui a donné la naissance à tous les êtres; c'est lui qui au commencement fit *Zervane*, le Temps ou le long temps, la grande période ou année du monde, qui durera douze mille ans jusqu'à la résurrection. Dans *Zervane* repose l'univers, et comme lui de Temps fut créé, tandis que *Zervane-Akerene* et la durée créée, qui n'a point eu de commencement et qui n'aura pas de fin.”

This quotation is taken from the French translation of *Dr. Creuzer's* work; but its testimony is most decided. And not less so is that of *Professor Stuhr*.

“As an idea of the Supreme Being, that of Zerouanc-Akerene, or uncreated time, occupies the first place [in the Zand-Avastá.] This original being, from which Ahriman as well as Ormazd are said to derive their existence, the first beginning of every thing, was sometimes called *fate*.”

Among European scholars “the only writers of any consequence, on the Pársí religion, who have entertained opinions somewhat different from those now introduced” are, as our author mentions the Abbe Foucher, and Mr. Erskine. The weight of their opinions is exhibited at page 140.

From what has been advanced above it is manifest that our Pársí fellow-subjects are not a little addicted to the same kind of tricks as their Hindu friends. A Hindu if charged with want of religion, refers immediately to his devout worship of Mahádeb, of Vishnu, of Káli, Durgá, Rám, Shri Krishna or any other of the various imaginary beings who share among themselves the devotion of this land. If again assailed on the idolatrous side of the argument, he adroitly takes refuge in the unintelligible mysticism of the doctrine regarding Param-Bramha, where with Protean celerity he appears at one time a theist of the first magnitude, but again in a moment may be driven to the necessity of discarding alike, idolatry, polytheism, and even theism, and show himself, amid all the tortuosities of his shiftings and counter-shiftings, an undisguised and undisguisable pantheist, of decided character. So our Pársí controversialists, when in danger of being subjected to the charge of creature-worship, keep Zarúána Akarana as much as possible out of the way: but they do not altogether cast him off; for, when again assailed for holding “the doctrine of unmitigated dualism,” they immediately hint at “Zarúána, the reputed parent of these implacable foes.”

Dr. Wilson having thus shewn on what basis the Pársí theistic doctrine rests, finishes his second chapter with the following earnest remonstrance addressed to his opponents.

“When the *evasions* which they have practised in this controversy are overlooked, the Pársís, I fear, will again yield themselves to the dogmas of their own books. To such of them, then, as hold Hormazd to be a derivative being, I say, that the ascription to him of divine names, and attributes, and titles, and works, and honours, as is done throughout the whole of the Vandidad, the Izashné, the Yashts, Níáishes, &c. will appear to them, if they will grant the matter a rightful consideration, to be nothing short of absolute blasphemy. With a reference to their case, I repeat the expostulation which I have elsewhere addressed to them. “The fundamental truth of religion they have yet to learn, admit, and apply in their devotional and practical services. They must be considered, in the view of the claims of the Creator, as robbing him of that honour and glory which necessarily belong to him, as practising the sin than which none greater can be imagined, and as provoking the righteous indignation of Heaven. I call upon them to consider the position in which they stand, and to mark their guilt and

danger; and cherishing the deepest compassion for their immortal souls, and entertaining the most fervent desires for their welfare in time and eternity, I earnestly beseech them to beware of prejudice and sophistry when they attempt to form a sober judgment of their circumstances. Let them take no encouragement in their errors from the similarity of their creed to that of the Hindús, who view the divine nature, as essentially *nirguna* or devoid of qualities, and to be recognized in worship only in its circumstantial manifestations, and effluences; for it can be shown that their theories and speculations are both inconsistent with themselves, and altogether destructive of the divine honour. I warn them against the delusion which is so prevalent in this country, that if confidence be fairly placed in any one God, it is of no great consequence that erroneous notions are entertained of his character. He who has not "life in himself" is no God at all; and the sin of failing to recognize that God who has life in himself, however much it may be concealed through the influence of the temptation through which it is produced, is almost equivalent to absolute Atheism.*

"To this I add, that the ideas which the Pársis have of the first principle, or Zarúána, are such as to show that in their notions of it, or him,—for I really know not what pronoun it is best to apply in the case,—there is nothing corresponding with right conceptions of the one only living and true God. If Zarúána be indeed the Supreme Divinity, then to talk of him as merely Time, or Fate, or Destiny, or Eternity, to ascribe the principal works of creation and providence to one of his creatures; to rob him of the actual government of the Universe; and to exclude him from all but occasional worship, is the quintessence of impiety. A God who has not divine attributes; who has not performed, and who does not perform, the divine works of creation and providence; who is not entitled to be considered paramount in the inquiry and contemplation, and love, and worship, and service of man, is a monstrous birth of the depraved imagination of man, from which every pious mind must revolt with horror.

"I do not wonder that the Pársis who are ignorant of the contents of their sacred books, are ashamed to admit that it is there to be found, and that there can be any being prior or superior to that Hormazd, whom they principally recognize and adore. Let them examine, however, the matter in all its relations; and let them come to that conclusion which the interests of truth imperatively demand. Before repelling my reasonings on the subject, let them carefully examine the statements which I have submitted to their notice. Let them particularly remember that Dosabhái, the champion of the pancháyat, in his eagerness to excuse what cannot be defended, has even admitted, in the passage to which I have more than once referred, that Zarúána-Akarana is to be *sometimes* worshipped,—a fact which is perfectly irreconcilable with the interpretation which he has given, in other parts of his work, that it means simply "*Eternity*." If they should overlook the whole of what I have now written, let them not withdraw their eyes from these plain truths:—*To conceive of the origin of all things as merely "infinity-of-time," is to dislodge God from his throne. To address "infinity-of-time," as intelligent, and observant, and able to hear and answer prayer, is to trample in the dust the reason of man.* Of this sin and folly, in both, or either, of its instances, every Pársi who uses the Zand-Avastá is undoubtedly guilty. Let that book, consequently, be henceforth viewed and treated, merely as a monument of the errors of the human mind."

* Doctrine of Jehovah addressed to the Pársis, pp. 22, 23.

II. Our author next proceeds to establish the fact, that not only do the Pársís pay divine honours to a being, whom their own sacred books represent as a creature; but that they are really chargeable with holding the monstrous and blasphemous doctrine of *Dualism*, or two independent principles. The third chapter opens with the following passage.

“One of the most difficult questions which the mind of man has ever proposed to itself, and which it is most anxiously inclined to urge, is, How has physical, and especially moral, evil been introduced into the world in which we dwell? The religion of the Pársís, according to the views which have been generally, nay almost universally, taken of it, both in ancient and modern times, has professed to give as the reply, that evil has had its own peculiar author, who is quite distinct from that being who is essentially good in his own nature, and the origin of all the good which is diffused throughout the universe. This doctrine has not inappropriately been said to be the “foundation-stone of the whole structure, both of Zoroaster’s religious and political philosophy.”* Before making any remarks on its reasonableness, or unreasonableness, it may be proper for us to refer to some of the accounts which we have of the form in which it has been propounded, and to the attempts which have been made, by more than one of the controversialists to whom it is my duty to reply, to disguise and conceal it.

“The prophet Isaiah, when addressing Cyrus, or Kai-Khosru, says to him, in the name of God,—who was afterwards to raise up that king for the deliverance of the Jews from the bondage of Babylon,—“I form the light and create darkness: I make peace and create evil: I Jehovah do all these things.”† It is generally supposed by commentators on the Sacred Scriptures,—and the conjecture is not unreasonable,—that he thus takes for granted the existence, in that monarch, of the notion, which he condemns, that evil has a separate and distinct principle.”

Various quotations both from Greek and Armenian writers then follow, clearly bringing out the ancient Pársí ideas concerning the *good God* and the *evil Demon*, the derivative character of both, and the hosts of Amsháspands and Izads called into existence by Hormazd, and the equally numerous ranks of the evil genii called into being by the creating power of Ahriman. The ancient Pársí tenets are to a great degree incorporated in the doctrines of Manicheism; Manes seems to have adopted the idea of amalgamating Christianity and Pársí-ism in such a way as to cause a perfect whole to emanate from the resulting compound. He seems to have improved, to a certain extent, upon the plain literal Pársí opinion. He set out “with supposing two eternal and co-existent kingdoms, the kingdom of light, and the kingdom of darkness. These border on each other, and are under the dominion, the one of God, and the other of the demon Hyle.” With reference to the deci-

* Hetherington’s *Fulness of Time*, p. 210. This work is characterized by great vigour both of thought and expression. It ought to be read by every person as a supplement to the *Researches of Heeren*.

† Isaiah xlv. 7. The prophecy of which this forms a part, was delivered about 712 years before Christ.

sive evidence exhibited in the quotations to which we have alluded, the author remarks at page 149—

“ I am not aware that any passages can be quoted from ancient authors which essentially differ from those which have now been given respecting the belief of the ancient Persians both in a good and an evil principle, though others, perhaps, may be brought forward to show that a variety of opinion may have existed as to the exact *origin* of these principles. Some writers may have considered them eternal; some as respectively originating from primitive light and darkness; and some, as the productions of Zartúána-Akarana, of Time-without-Bounds. All have given the same general accounts as to their supposed relation to one another; and of the production by them of the good and evil which exist in the world. According to the universal testimony of antiquity, the ancient Persians must be considered as *Dualists*, holding the existence of two independent principles, either secondary to another being from whom they are said to have originated, or themselves eternal in their own nature. The stress of the evidence, as will have been seen from the last chapter, is in favour of their being viewed as secondary existences. Those who reject it will be obliged to admit the dualism of the Pársís in its most unmitigated form. Those who receive it, while they consider Hormazd and Ahriman the active lords of creation and providence, will still be held to be *practical Dualists* in the proper sense of the term. Whatever choice the Pársís may make in the case, most serious error must be laid to their charge, and secure their conviction before the bar of both reason and conscience.”

Our author next shows that the doctrines of the Vandidád, on this point, harmonize with the voice of antiquity. But both Dosabhái and Aspandiárjí attempt to get rid of the decisive evidence of the Vandidád Sádé, by giving a parabolical interpretation to all that is written about Hormazd and Ahriman, and other beings subordinate to these two. *Mysterious science* is appealed to, and an explanation is attempted. But the attempt is a most unfortunate one for the Pársí religion. The theory of interpretation is not consistent with itself. For, if Ahriman is to be considered as having no real being, as being merely an emblem of *vice or evil*; then by parity of reasoning, must Hormazd be regarded as merely an emblem of *virtue or good*. If Ahriman be the evil disposition in man, then must Hormazd be regarded as merely the good disposition in man. What then becomes of the personality of the Pársí object of supreme worship? But the Pársí doctrine is not what it is represented to be by the two learned controversialists Dosabhái and Aspandiárjí. Their principle of interpretation, when applied to the Vandidád and other books of authority revered by their sect, is forced in the extreme. Not only is the personality both of Hormazd and Ahriman set forth distinctly in all books of authority; but the distinct personality of multitudes of spirits, called into existence by the alleged creating power of these two antagonist beings, is also distinctly set forth. Under nineteen different heads our author exposes the futility of the

arguments brought forward by his opponents; and clearly sets forth their want of candour and truth. Aspandiárjí affirms that "it is asserted the whole of the Avasta can be resolved into two opposite meanings;" because "the sayings of our Lord Zoroaster are full of divine and philosophic truths, buried in some mystic terms, each of which is susceptible of various interpretations." He adds that "Ahriman has no real being;" but afterwards admits that "it is distinctly stated therein (in the nineteenth fargard of the Vandidád) that Ahriman is a creature of the Almighty God!" In other passages of the Vandidád, Ahriman is affirmed to have created, flies to destroy the flocks and herds, ants to carry off the corn, wasps to trouble Aleppo, the devil of winter, the *devil Nasush*, who takes possession of the nose, eyes, tongue, mouth and other members of a man who carries a dead body. We are informed by the same record that there are, male and female devils who haunt the depositories of the dead; there are devils of the houses, and devils of villages, streets and provinces; devils of a person's own body, of a dead man and of a dead woman; devils of lords, of houses, of provinces, of villages, &c. &c. It were tedious to mention the various grades and the numbers of beings which are exhibited to view in the Vandidád as counterparts to the Amsháspands, Ardebeshist, Shahravar, &c. who are the creatures of Hormazd.

Dosabhái, in support of his plan of interpretation, appeals to the *Dabistán*, *Shárishtán*, and other works of the *Sipási* philosophers. This is an unfortunate circumstance for his cause; for these philosophers knew nothing of the Avasta,—they had "neither seen nor studied, and consequently could not expound" it.

"There are two other most important facts connected with this subject, which remain to be taken into consideration. The *Sipási* Sufis interpreted the *Shaitán* of the Muhammadans and Christians in the same way that they interpreted the *Ahriman* of the Pársis, thus doing the utmost violence to the meaning attached to the word by these communities. The general system of parabolical exposition to which the *Sipásis* resorted, outrages common sense. To this fact the attention of oriental students has been particularly directed by Mr. Erskine. When referring to the writers of the *Dabistán*, *Dasátír*, &c. he says of them:—"They allegorize the whole of their ancient history; whenever a *div* is mentioned, understanding by it a wicked man; and the conquest and destruction of the demons, they hold to mean only the conquest of man over his passions. In like manner the whole history of Khy-Khusro, and of Alexander the Great, is reduced to a moral and allegorical romance." To some of their other achievements and qualities, we shall afterwards have occasion to advert. Fit helps are they indeed for the sinking cause of the religion of Zoroaster in Bombay! Drowning men snatch at the foam. This is the real explanation of Dosabhái's grasping at them. If Mullá Firuz, and others, did the same before he took up the pen to do battle for the

pancháyat, it is only because like him they had discovered that no defence can be offered of the doctrines of the Vandidád respecting Ahriman, when they are properly interpreted. They resorted to an allegorical meaning from sheer necessity, but even in it, they have found no refuge. The theory about the evil dispositions of men, as I have fully shown, and as Edal Dáru seems to admit, from his using the terms for Ahriman and his associates in a personal sense, cannot in the slightest degree explain the demonology of the Vandidád,—give any interpretation of it at all agreeable to common sense.

“That theory is equally impotent with regard to the Bundéshné, which in a cosmological and doctrinal point of view, is by the Pársís considered next in authority to the Vandidád itself, and according to some persons the only key to the right understanding of that volume. The Bundéshné represents Ahriman in his essential character of the author and prince of evil, as the production of Time-without-bounds, co-etaneous with Hormazd; as existing with his evil law in primeval darkness, while Hormazd existed with his good law in primeval light; and as peopling the abode of evil with evil beings, Dews, and Darvands, as soon as he had discovered that Hormazd, during the first three thousand years of his existence, had peopled heaven with beings of an opposite character. It represents Hormazd as first proposing terms of peace and forbearance to Ahriman, entreating him to render his aid to his productions, and informing him that after nine thousand years,—during a third of which he should be alone, a third with his works confounded, and a third in subjection to Ahriman,—Ahriman should come to nought. It represents Hormazd and Ahriman as each repeating their own law for their own protection. It represents them as respectively engaging in the work of creation,—Hormazd, for instance, as creating the Amsháspands, Bahman, Ardebehisht, Shahravar, Sapandormad, Khurdád and Amardád; and Ahriman as creating the arch-devils, Akuman, Andar, Sával, Nikáid, Tárík, and Járík; and as encouraging their respective productions to mutual war. It represents Ahriman and his hosts as breaking in upon the work of Hormazd in this world, and attempting to commit in it all kinds of devastations, as assaulting the primitive bull, and Kaiomars, the first famous king, and polluting fire, and creating the smoke which obscures it; as spreading abroad the darkness of the night; as forming and scattering about serpents, scorpions, toads, and other noxious animals; as scorching the trees; and, in short, as doing unspeakable mischief, which required the utmost exertions of Hormazd to defeat and repair. It represents Hormazd and Ahriman, and their respective followers, as, after innumerable combats and a brief experience of the torments of hell, reconciled at the end of the world. It does all this with a particularity, and sincerity, and absurdity of description, which must baffle the most ingenious parabolical interpreter who has ever appeared.”

We shall farther tax our readers with the following quotation, as it contains a summary view of our author's opinion concerning the erroneous view of the Pársí books of authority.

“Nothing is now left for me but to charge the Pársí “sacred writings” with the errors respecting the origin and operation of natural and moral evil which they so abundantly contain. These errors are so ruinous in practice, that a late most able Governor of Bombay, well acquainted with the Zoroastrians of this place, has correctly characterized their religious observances as principally guided by their demonology. “Their religion itself,” says the Hon. Mountstuart Elphinstone, “has nothing inspiring or encouraging. The powers of good and evil are so equally matched, that the

constant attention of every man is necessary to defend himself by puerile ceremonies against the malignant spirits from whom his deity is too weak to protect him." That no misunderstanding of the matters of this chapter may be thought excusable, and that no further evasion may be practicable, I shall submit my observations in the plainest terms, and with reference to the different views which have been, or can be taken, of the case.

"1. If it be held that the sacred books of the Pársís represent Hormazd and Ahriman both as eternal and self-existent beings of opposite characters, and to be both supreme in their own connections, then these books must be considered as setting forth the doctrine of *Two Principles*—which is both monstrous and supremely unreasonable. This is a dogma altogether inconsistent with the order, regularity, and beneficence, and the unity and harmony of the laws, which pervade and guide the world, nay the whole extent of the universe with which we are in any degree acquainted. It is a dogma which the sun in its glory, the moon in its brightness, all the heavenly bodies in their courses, the earth full of the divine goodness, and every creature, primarily connected with physical good, and only incidentally with evil, extinguish in the rational mind. It is a dogma, according to which God is robbed of his essential and peculiar glory. If it be true, God is not alone without a Creator; for the author of evil also exists without an origin. God is not alone without beginning of days and end of years; for the devil also knows not the measurement of time. God is not alone infinite in knowledge; for the counsels of iniquity are independent of him, and uncontrolled by him. God is not alone possessed of underived and boundless power, doing according to his will in the armies of heaven and among the inhabitants of the earth, and making the permitted and restrained wrath of man and devils to praise him; for the devil too has power which was not bestowed, and which cannot be restrained. God is not universal Creator, for the devil has formed many of the beings which exist, and many of the objects which are to be found in the frame of the world. God is not the universal Sovereign; for the devil has millions of agents who are subject to his undivided control, and who in their every action acknowledge him as the only king. It is a dogma, according to which there is actually no being of infinite perfection, whom the mind of man can contemplate with holy reverence and fear, in whom it can supremely delight, and whom it can love, worship, and obey, under the influence of the conviction that he is possessed of every possible excellence.

"2. If it be held that the Pársí "sacred books" teach that Hormazd and Ahriman, with the names which they now possess, are both the productions in time of a being existing from all eternity, then, while their mutual acts and relations refer both to creation and providence, the Pársís are to be still considered as *Practical Dualists*, and the charge is also originated and substantiated, that the Being possessed of supremacy of nature, and therefore to be recognized as God, has directly created an evil being, a being evil from the beginning, and the source of all the evil which exists, or ever will exist. The framers of this doctrine have "darkened counsel by words without knowledge." While endeavouring to show that the God of active providence, whom they denominate Hormazd, is *not* the author of evil, they have made the God in whom *he originated*, the parent of Ahriman with his essential wickedness, and of all that he is supposed to generate. If this is not the highest blasphemy, let the Pársís declare in what the most heinous sin consists.

"3. If it be said that the Pársí sacred books teach that Hormazd is the supreme God; and that Ahriman is only one of his *creatures*, who has always possessed the character ascribed to him in the Vaudidad, then the charge of blasphemy to which I have alluded, is equally just and surely es-

tablished. The matter is simply this:—the God Hormazd made the devil Ahriman as a devil; and God is thus the direct author of evil! Are the Pársis prepared to make this impious affirmation?

“4. If it be maintained that the Pársi sacred writings represent Ahriman as a *creature*, then they cannot with any consistency ascribe to him, as they actually do, in the passages which we have quoted, works of creation, and represent him as in some respects equipotent with God himself. Can any being however exalted in station and dignity, but God himself, call into existence from absolute nothingness, and confer life? Can any created being call the meanest insect, or worm, or serpent, or toad, into existence, as Ahriman is said to have done? Can any created being create other beings possessed of the intelligence and power of the angels and archangels of God, like those who are declared to be the progeny of Ahriman? Can any created being, as Ahriman is supposed to have done, so contend with God as positively to divide with him the sovereignty, and that against his own will and determinate effort?

“5. If it be said that the Pársi sacred writings seek, as undoubtedly they do, to set forth the works of Ahriman, as evil and that continually, then it must be admitted that their authors have been most wretched philosophers;—and have in many instances altogether mistaken the nature of physical evil. Darkness, the original abode of Ahriman, and the substance which he is said to distribute over the earth, as I have formerly observed to the Pársis, is merely the absence of light, and is the consequence of God’s creative and providential energy and arrangement. Its recurrence and continuance is fraught with distinguished blessings to the human race, inasmuch as it furnishes and secures that repose, rest, and refreshment, which independently of it, cannot be obtained. The winter which is said to have been created in Irán-Vejo, occurs according to the established laws of nature, connected with the declination of the poles of the earth, and the sun’s place in the ecliptic; and, notwithstanding certain inconveniences which attend it, when the prudence of man neglects to make proper provision for it, it is in the highest degree beneficial, as it forms a diversity in the seasons, and purifies, and restores, the earth and atmosphere.* The flies, and ants, which make devastations in Sughdhó and Bakhti, bear in their own constitution the marks of benevolent workmanship; are happy in their own existence, the enjoyment of what providence has furnished for them, and the humble functions which they exercise; and have even their use to man, as they consume minute, but abundant, impurities, which could not perhaps be removed conveniently without their aid; and are only in particular circumstances actually injurious.† Smoke is the natural result

* Let the Pársis note the simple, but sublime, praise of the Psalmist addressed to Jehovah:—“The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter.” Psalm lxxiv. 16, 17.

† Respecting the ant there is a very beautiful couplet in the Shah-Námah of Ferdousi, under Faridun, worthy of the attention of the Pársis.

میازار موری که دانه کش است
که جان دار دوجان شیرین خوش است

These lines have been thus paraphrased:—

“Kill not the little ant that toils with pain
To drag along and hoard the golden grain;
It too has life, and ah! despite of care,
How sweet is e’en to it the vital air.”

More worthy than this of the attention of the Pársis, is the following extract from the Confessions of Augustine, bishop of Hippo, who flourished at the commencement

of the decomposition of bodies, subjected to the process of combustion, and is merely the conspicuousness of the ascending particles, borne up by, or composed of, the emitted gases. The bark of trees is *not* from the scorch, or creation, of Ahriman; but it is an essential part of their organization, answering most important ends, and facilitating their vital functions. "It acts", says a celebrated botanist, "as a protection to the young and tender wood, guarding it from cold and external accidents. It is also the medium in which the proper juices of the plant, in their descent from the leaves, [which are a mere dilution of itself], are finally elaborated, and brought to the state which is peculiar to the species. It is from the bark that they are horizontally communicated to the medullary rays, which deposit them in the tissue of the wood," even in the centre of the trunk. Some of the most useful substances, as gums and resins and the astringent principle used in tanning, are to be found in it in their greatest abundance. Its powders and extracts, as in the case of the Peruvian bark, quinine, &c.—which the Pársi mobeds, merchants, and mechanics, both know and appreciate,—are most useful in medicine.

"6. If it be said, as Dosabhái and Aspandíarjí maintain, that the Pársi scriptures set forth Ahriman and his hosts, as merely the evil passions and dispositions of man, then it is absolutely necessary that they be interpreted throughout in consistency with this explanation. I have in this chapter shown some of the difficulties which exist; and I call upon Dosabhái and his friends to solve them and the many others of a like kind which will attract their attention in subsequent parts of this work. Were I to grant, which I do not, the correctness of their explanation, the essential absurdity of the passages in which Ahriman and his associates and his works are spoken of, would still remain. There can be such a thing as incoherent, incongruous, and ridiculous parable, as well as incoherent, incongruous, and ridiculous narrative. There is not an intelligent Pársi in Bombay, who can read with gravity the descriptions of Ahriman, Nasush, and their company, which are contained in the *Vandidad*. Instead of claiming God for the author of the book, the candid reader, will be disposed like Richardson, to ask, "Can human credulity suppose this to be the composition of Zoroaster, or of any man who had pretensions to common sense?"

"I commenced this chapter by saying, that "One of the most difficult questions which the mind of man has ever proposed to itself, and which it is most anxiously inclined to urge, is, 'How has physical, and especially moral, evil been introduced into the world in which we dwell.'" I have shown at length, that, notwithstanding the professions of its votaries, the Pársi religion has signally failed to give the reply, and that it has left the inquiry involved in far greater difficulties than it was found. I hope that the Pársis will bear with me while I make a few further observations, on the subject, guided by the revelation of God's character, and will, and works contained in the Scriptures of the Old and New Testaments. They

of the fifth century after Christ, and who before his conversion was a follower of the heretic Manes, to whom we have already alluded. "I now began to understand that every creature of thine hand is in its nature good, because every thing individually, as well as all things collectively, is good. Evil appeared to be a want of agreement in some parts to others. My opinion of the two independent principles, in order to account for the origin of evil, was without foundation. Evil is not a thing to be created; let good things only forsake their just place, office, and order, and then, though all be good in their nature, evil, which is only a privative, abounds and produces positive misery. I asked what was iniquity, and I found it to be no substance but a perversity of the will, which declines from thee the Supreme Substance to lower things, and casts away its internal excellency, and swells with pride externally." Augustine's Confessions, book vii, in Milner's Church History, vol. ii. pp. 342, 443.

are substantially those which, I have already in another publication, submitted to their consideration.*

"Though we charge the Pársís, as in the case to which we have now referred, with frequently considering what is essentially good to be actually evil, we can of course have no dispute with them as to the fact that much evil exists in the world. Our controversy with them refers to the nature of evil, and the arrangements under which it is produced.

"The ancient Persians, as we have shown by the quotations which we have made from the classical writers, attributed good and evil to different authors; and the modern Pársís, who interpret their own reputed sacred books in their proper sense, assent to the general tenets which of old were promulgated on this subject. The Bible teaches us, that in a most important sense, good and evil have one origin. But in doing this, it does not represent God, in any degree, as the culpable author of sin.

"The moment that we admit, that man is the lord of the creation of this lower world, and that he has been involved and continues in sin, or the transgression of the law of God, the existence of *physical evil* under the government of a holy and righteous God, is most satisfactorily accounted for. It is neither more nor less than God's emphatic testimony against iniquity, the proclamation to the universe of his unsullied purity. It was sin, we must admit in this view of the case, which inflamed the wrath of God, whose blast has consumed much of the beauty of this fair creation. It is sin which commissions the storm, and the tempest, and the hurricane, and the earthquake, to spread devastation and woe among our race. It is sin which generates the fear, and shame, and trouble, and horror, and distress, and disease, which are every where committing their dreadful ravages. It is sin which sharpens the arrows of death, and sends them with unerring aim into the vitals of its victims. It is sin which hath kindled that fire which shall not be quenched, but which shall consume the wicked throughout the endless ages of eternity." △

(To be continued.)

* See Doctrine of Jehovah addressed to the Pársís, pp. 39—41.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Rev. S. Quartly has been appointed to officiate at the Old church, and the Rev. H. Fisher, Jun. at St. James'.—The Rev. Dr. Hæberlin, agent of the Bible Society, Rev. Messrs. J. Budden, London Mission, and J. Jameison of the American Presbyterian Mission have proceeded from Simlá to Thibet, for the purpose of obtaining help in the translation of the sacred scriptures into the Thibetan language.—Rev. J. and Mrs. Macullum have left Calcutta and arrived at Bhagulpúr, the station to which Mr. M. is appointed.—The Rev. F. Fisher, Assistant Chaplain at Barrackpore, has obtained leave of absence for eight months from 10th of May, to proceed to Dorjeling for the benefit of his health, and Rev. W. H. Meiklejohn junior minister of St. Andrew's Church, for four months on private affairs.—Rev. Messrs. H. Thomas and E. K. Maddock, Assistant Chaplains, have been attached to the Bengal Presidency. Rev. R. and Mrs. Brayton of the American Baptist Board of Missions, have returned to Maulmain by the Amerst.

2.—MONTHLY MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held at the Circular Road Chapel, on Monday evening the 5th ultimo. An excellent address was delivered by the Rev. W. W. Evans, founded upon Isaiah xlix. 14, 15. The preacher set forth the reasons why the church might be often led to imagine that the Lord had forsaken her, and the ground of confidence possessed by the true church, that *He* neither can nor will forsake his own work upon earth. The devotional services were engaged in by the Rev. Messrs. Thomas and Wenger. The present critical situation of the Missions in the South Seas, and the openings in China, were affectingly and fervently referred to by both our esteemed brethren in their supplications before the Lord.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held on Wednesday evening, the 7th ultimo, at the Union Chapel.—The Rev. T. Boaz addressed the meeting on the present state of the Society's Missions in the South Seas and China.—The devotional exercises were conducted by the Rev. Messrs. deRodd and Boaz.

3.—MISSION OF THE GENERAL ASSEMBLY—BRANCH STATION.

Often has it been our duty to call upon our Christian readers to extend their sympathy to suffering branches of the Church, and with true Christian love to weep with those who weep: it is this week our more delightful duty to call upon them to rejoice with those to whom God has graciously granted a period of gladness in the midst of this vale of tears. Upon the Mission and Educational Institution of the General Assembly of the Church of Scotland, the eyes of Christians every where have looked with much interest for many years; various views have been put forth in regard to the methods that the Missionaries have pursued, and various and warmly supported have been the arguments for and against the Institution as a Missionary Establishment. Whatever be our own views regarding these points, we can confidently say this on behalf of our brethren, that in the midst of good report and bad report, in the midst of opprobrium from the advocates of education without religion, and of censure from men whom they must and do respect, who take different views from those which they entertain regarding the means which are best fitted under the divine blessing to establish and diffuse the gospel in this unhappy land; amidst the laudations of those, who, strange to say, have described their plan as something different from, and superior to, the preaching of the gospel, and amid the fears of those who have been jealous lest human learning might be permitted to usurp an undue place in the development of the scheme, they have persevered in their arduous labors, and have kept stedfastly and unflinchingly by the originally designed and constantly expressed object of their institution. For nearly thirteen years they have labored and have been owned as children by being made partakers of chastisements. With some of their sorrows it is impossible for strangers to intermeddle. They have been similar in kind, and we should suppose not inferior in amount to the trials that have been endured by Evangelical Missionaries of all denominations in Bengal. Amidst all their trials they have judged that no trial and no cross could warrant their turning back from that path which, with their Bibles in their hands, they had resolved to tread; and we believe we may say for them that in the blackest night of their tribulation they have never been permitted to doubt that the Lord would ultimately shew that their work was His own. While some Christians in Europe and India have warmly adopted their views, and others have looked upon their operations as a highly interesting experiment,

they themselves have steadily gone on with much success, as regards the general diffusion of sound knowledge, literary, scientific, and sacred, and the consequent general enlightenment of the native mind, though without any great visible success, as regards *numbers* of genuine conversions to God. Still, in this latter, and immeasurably the most important department of Missionary success, they have not been without various special marks and tokens of the divine favour and blessing. They are, therefore, resolved to persevere, depending on the infallible promises of the living God, and being assured that Christian education cannot be without its use even in regard to the many thousands who have entered into, continued in, and gone out from their Institution as instructed though still unconverted heathens, cherishing ardent hopes in regard to those who have been brought under the influence of converting grace in connection with their Mission, some of whom have been for years, and some of whom are now being trained for lives of Missionary labor among their brethren and kindred according to the flesh. We look upon it as an interesting fact that this latter portion of the design is now fairly entered upon. Two converted Hindus—who have reaped the full benefit of the education given in the Institution, and who have profited accordingly, in regard to mental culture and information, and, so far as man can judge, in regard also to spiritual growth and devotedness to the cause of that Lord whose claim upon all the services of his ransomed children can never be satisfied by the consecration of the noblest and loftiest faculties and powers, who have moreover been acting as catechists for upwards of a year under the superintendence of the Missionaries—have in the course of the past month gone forth bearing the precious seed of the gospel to scatter upon one of the many corners of the vast field of the Indian world which have never yet received more than a few miserable grains, which have been picked up ere they had well reached the ground. The scene chosen for their labors is Ghospára, the head-quarters of the Kartá Bhajá sect, a short distance from Chinsurah. We cannot look upon this movement without intense interest. It does seem that native instrumentality must be the great agency in planting the gospel throughout India, and perhaps it has not yet been employed under so favorable circumstances as those under which the General Assembly's Mission is now privileged to employ it. The catechists are not novices in the Christian profession. They are educated for the work as carefully and as well as European Missionaries, and the people among whom they are sent to labor are said to be well disposed to receive their instructions. Their station is at a convenient distance from Calcutta, so that they can in cases of difficulty resort to the advice of their elder brethren and fathers in the faith; and they go out without the fetters of forms and liturgies, utterly unsuited to the instruction of heathens, which we fear have greatly interfered with the success of almost the only native Missionaries who have gone forth with advantages similar to those which they enjoy.

The young Missionaries were united on Wednesday last in the holy bands of matrimony to two native Christian females, who have been trained under the vigilant eye and under the influence of the warm heart and powerful mind of Mrs. Wilson, first at Agarpara and subsequently at Calcutta. The ceremony was performed with all the simple dignity of the Presbyterian ritual by the Rev. Dr. Duff, in the presence of a large assemblage of natives and Europeans. Fervent and we trust effectual prayers were offered up on their behalf, and all present felt that it was a solemn scene. With us what may be called the romance of Missions has been long rubbed off by the tear and wear and harassments and every-day details of arduous practical labor: yet we could not look unmoved on our young friends, standing on the shore of the yet almost unnavigated sea, on which they have now embarked. In

regard to the Institution within whose walls the service was performed we felt that it was a large step towards the development of that design for whose accomplishment it was established—a design which to the eye of sense appears almost chimerical—the sending forth of fully trained Missionaries over the length and breadth of Bengal; and in regard to the young Missionaries themselves and their youthful partners we felt that they were now buckling on an armour which must be worn for the rise or fall of multitudes, and going forth in a strength more than human, or in pitiable and all but contemptible weakness to contend with a foe who is mightier than all, save the Almighty and those whom He is pleased to strengthen by His special grace to contend with him.

May God go with them and strengthen them mightily, and fill their hearts with all wisdom and with all knowledge, and with all zeal.—C. C. A.

4.—PROGRESS OF CONVERSION AT PATNA.

After labouring for a number of years with little visible success, Mr. Beddy has lately had the happiness to witness a remarkable work of grace among the people under his care. The following narrative will, we are sure, be read with grateful joy by the friends of the Redeemer.

Some time about the latter end of the past year or the beginning of the present, I was led to address the Church more particularly on the duty and privilege of exertion for the conversion of those around us, and the persons who were in the habit of assembling with us at worship; subsequently I had some conversation with a female member who has three children, the eldest a grown-up daughter about 15 or 16 years of age. I was much gratified to learn that this young person had lately testified a concern for her salvation. Having many young persons in my congregation, I was from this and other circumstances led to think and pray over the state in which we then were, and the lamentable state in which things were around us: the result of which was, that I resolved on setting apart the evenings of Tuesday and Wednesday every week, to meet in the chapel all who were desirous of conversing with me on religious subjects. In accordance with this resolution I devoted Tuesday evenings to English, and Wednesday evenings to native meetings. These meetings were more social than otherwise. I tried to divest the minds of my young friends of all diffidence and embarrassment, and to induce them to look on me and meet me as an equal in every respect. The first meeting embraced general religious subjects, and as the meetings advanced, I became more personal and particular. I had a good deal to encounter in the way of hesitation and reserve, together with a disposition with many to listen to what I would say, and then assent, or otherwise to deal much in monosyllables—all this I gradually overcame, and succeeded in getting nearly all to speak out freely, and more or less to enter into conversation with me, and to gather much confidence. The number that attended at the English meetings was five, four of whom have been baptized; the number at the native meetings was at first from 10 to 12, all females. I had, shortly after these meetings commenced, two candidates for baptism (men), one formerly a Hindu shopkeeper and the other a Muhammadau. After some time, one of the native females left off attending, and we have since found out the cause; she has fallen into gross sin—another, an elderly Muhammadan female, has held back, I fear, because the root of the matter is not in her.

Some time in the month of February last, several of my young inquirers came forward and importuned me for baptism. I accordingly after reflection, mentioned their names to the church, requesting that the members would feel the responsibility that devolved on them of seeking to have frequent conversations with our young friends. About this time three

or four female members commenced a prayer meeting among themselves, for the purpose of imploring the divine blessing—and I have reason to hope not without success.

After some time had elapsed in which the members followed out all that I had advised and proposed—we made a selection of seven persons out of fourteen candidates, and after due consideration, examination and prayer, we resolved to receive those seven into the church towards the latter end of April—and 'on the 30th of that month six out of the seven were baptized: one having been prevented through indisposition. On the 26th of this month we received six more into the church, one native having been previously received at a church-meeting that intervened. These six, with this native and the female prevented by indisposition, making in all eight persons, were baptized on last Lord's day morning at sunrise.

Both occasions were serious and solemn scenes to us; we assembled about sunrise in the rear of our chapel, where our baptistry is situated, close to the west end of the chapel, in a garden, a most lovely spot—surrounded on all sides by mango, citron, peach, and lemon trees, with a border of rose trees, pink and other beautiful flowers—leaving some space between the baptistry and the trees. There we assembled, and in consequence of good order being preserved in arranging the seats, we were able to accommodate nearly 150 persons; carpets and satringis being spread on the ground, many of the natives found *there* an accommodation more agreeable to their custom, than occupying seats. The spot has nearly the form of a triangle, two public roads meeting there at angle. The first baptism, which took place on the 30th of April, was well attended, but the one that took place on the 28th of May, was more numerous. On both occasions—the interesting and solemn services commenced by singing hymns in the native language and to native tunes—the congregations sang very well; and the sound was heard to a great distance—the most perfect silence reigned during the ceremony—and the two days will long be remembered by many of those who were present. We have yet two European candidates for baptism, and five or six inquirers of whom we have great confidence and hope; *all these are natives*. Among those last baptized two demand especial notice, one a native girl, about 15 years of age, who belongs to our refuge, the other an East Indian, the daughter of a member of the Monghyr Church.

The native girl was found on a heap of bricks near our chapel some seven years ago, where she had been left by an *unfeeling Hindu father* to perish; she is blind, and was so when we got her, having lost her sight through the small-pox—when she was first found, as above mentioned, great fears were entertained for her life, from the awful state of emaciation to which starvation had reduced her; she was literally a mass of skin and bone, and it required no small degree of nerve to look upon her: she had lost all power of utterance; it was not for a length of time, that she was able to speak, and then what she did say, was so very indistinct, that it required great application to comprehend her. In this sad state she remained for a length of time, giving very imperfect indications of restoration to health—ultimately however, care and attention were, by divine mercy, crowned with success; and she then commenced to give strong indications of the labor of love in her behalf not being in vain. After some time she began to listen to instruction, and to commit to memory portions of Scripture and hymns, and to pick up the tunes—her voice is naturally pleasing, and the first time my wife called me to listen to this dear girl singing the praises of our Redeemer, will never be obliterated from my memory. But this state of feeling was considerably increased, when she came forward among my young friends, professing her attachment to the Lord Jesus Christ, and subsequently, when she was proposed to the church and received into it. The

climax was however, when I stood by her side in the baptistry—and announced to the congregation that she was the poor, forsaken, blind girl, left by an unfeeling Hindu father to perish. May we not say, “*Is not this a blind plucked from the burning ?*” Though her father forsook her, the Lord had mercy in store for her.

The other young person alluded to above is indeed a young disciple, being not yet eleven years old ; the change that has been wrought in her is most apparent and satisfactory. It is now some months since she gave evident proofs of the grace of God being shed abroad in her heart. This took place at Monghyr, while living with her father and in the company of other pious persons. The spiritual atmosphere there is of so peculiar a nature and so happily calculated to awaken serious and holy thoughts, and ripen them into action, that the wonder is how any can live there unimpressed. She is now with us at school, and though the change is attended with many trials, she holds on well, an example to many around her, much her elder in years.—*Baptist Missionary Herald*.

5.—MADRAS CHRISTIAN INSTRUCTOR AND MISSIONARY RECORD.

We have been favored with the first number of the *Madras Christian Instructor and Missionary Record*, with which we have been much gratified. It is conducted on the same Catholic principles as the *Observer*, and is to be supported by ministers of the several denominations of Christians at Madras—some of all parties having cordially united in the work. The present number contains a catholic and devout editorial paper ; an able article on the oft-mooted question of Missionary success ; and one on “*idolatry impotent of virtue,*” which affords much valuable information on an important subject. The remainder of the number is occupied with records of Missionary labors and other matters of interest to all who love the Lord Jesus in sincerity and truth. The getting up of the magazine reflects much credit on the American Press. The *Instructor* contains forty-eight pages, price nine rupees per annum if paid in advance. We wish our friends extensive and continued usefulness in this work of faith and labor of love. We have with pleasure transferred the introductory editorial to our pages :—

The need of such a periodical as that announced in the Prospectus of the *Madras Christian Instructor and Missionary Record*, will be sufficiently apparent, when we simply state, that there are three large Protestant Missionary Societies in active operation throughout this Presidency, which have no appropriate medium of communication with the Madras public.

First, we have the London Society, one of the oldest and most honoured of the class, with its fourteen stations, at Madras, Combaconum, Vizagapatam, Cuddapah, Coimbatore, Salem, Bangalore, Mysore, Bellary, Belgaum, Neyoor, Nagercoil, Trevandrum, and Quilon ; supporting at these stations twenty-seven European and East Indian Missionaries, four Assistant Missionaries, and two ordained Native Missionaries ; and expending in the work of spreading the Gospel, about £12,000 per annum.

Secondly, we have the Wesleyan Society, with stations at Madras, Nega-patam, Manargoody, Bangalore, Mysore, and Goobbee, supporting eight European Missionaries, at an expense of not less than £5,000 ; and,

Thirdly, we have the American Board of Missions, which has come into this field at a comparatively recent date, from the neighbouring island of

Ceylon—where it has long laboured with much success; and has already made itself extensively felt at this Presidency—viz. at Madras, Madura, Dindigul, Terupuvanum, Sivagunga, and Teramungalum. This list will probably take not a few by surprise, and it might well surprise them more to be informed, that if they would learn what is going on at these several stations, they must receive their account of them viâ England and America.

The General Assembly's Institution, its Missionaries, out-stations, and agents are not included in this list, because the Missionaries of this body have wisely supplied the desideratum for themselves, by means of the *Native Herald*. Neither are the old and influential Societies of the Church of England noticed, and for the same reason. Some of them have Missionary Records for themselves, and all of them have ready access to the Christian public, by means of the Christian congregations belonging to the Established Church of England throughout this land. Yet even for these Societies such a periodical as the present seems desirable, and for the others, absolutely necessary.

"The children of this world," said our Lord, "are wiser in their generation than the children of light." Do we not see an illustration of the truth of this, in the exertions which are made to supply the reading public with the earliest notice of passing secular events throughout the country?—Does a traveller pass through an up-country station; is an entertainment given, or a regiment reviewed?—immediately the thing is reported, and published throughout the length and breadth of the land; and is read and remembered, and talked of at every station in the country. Thus the thirst for novelty is gratified and stimulated, and society on the whole is benefited. But ought not the religious public to be similarly entertained by details of the progress of the Redeemer's kingdom—of the conflict that is going on, where the Gospel has been introduced, betwixt the powers of light and the powers of darkness? The minute particulars of the conflict, if duly observed and registered, can never fail to be interesting to the Christian mind; and to be interested by such a subject is to be benefited. And hence one advantage of such a publication as the present, in affording a suitable medium for such communications.

Besides, we expect much from the prayers of the church in the Missionary enterprise. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." But in order to this agreement, to which so rich a promise is annexed, there must be information; and hence the duty to impart information, and to provide for its being imparted, that there may be this agreement and success in prayer.

It may be proper in this place, and once for all, to say a word in vindication of the principles on which the periodical is to be conducted, and the coalition of parties to which it looks for support. Some persons are exceedingly jealous of such coalitions, and can conceive of them only as evil in themselves and in their effects. This arrangement in the present case is the result, partly of necessity, and partly of choice. Each of the above societies could not have a periodical for itself; neither the writing nor the reading public of Madras could afford this. If each society, therefore, is to have the advantage of a periodical, coalition is absolutely necessary. But inclination, and a sense of duty, as well as necessity, have dictated this arrangement. It is true, these societies differ both in matters of doctrine and of discipline, and these differences we regard as in themselves weighty and important. Still, however, they are the differences of brethren—of men who have one Lord, one faith, one hope, one baptism; and who, therefore, have a common ground of doctrine and discipline, within the pale of the Christian church, in which, they can unitedly stand. Moreover, they are

the differences of brethren peculiarly circumstanced, who are dwelling together in the sight of the heathen, and who are here for a common object in reference to the heathen,—namely, that of bringing them from darkness to light, and from the power of Satan unto God. How then are such differences among brethren to be treated, so as best to promote this common object? God is said in Scripture to make the wrath of man to praise Him. How may Christians imitate their heavenly Father in this, and make even their defects redound to His glory? Is it by standing each one upon his peculiarities, and the peculiarities of his party? The Wesleyan upon his Wesleyanism? The Presbyterian upon his Presbyterianism? And the Episcopalian upon his Episcopalianism? Or is it by each one merging as much as possible his peculiarities, throwing them into the back-ground, and studying to give the heathen the impression that the points which separate Christians from each other, are, after all, as nothing, compared with those which unite them, and form them into one body in Christ? That how much so ever they may differ in name, and how tenacious so ever they may be of their respective tenets amongst themselves, yet they can overlook and forget them all in the presence of a common enemy; and can contend as cordially and as unitedly for the unity and spirituality of the Divine nature; for the doctrine of a Trinity; for the immutability of the Divine law; for the knowledge of the way of salvation by Jesus Christ; for the doctrine of a resurrection—of a final judgment, and of a state of rewards and punishments in a future world, in the face of a heathen, Mahommedan, or infidel community, as if they were entirely one.

This question needs but to be rightly put, to be rightly and unhesitatingly answered. If even in a Christian land, the differences among Christians greatly obstruct the efficacy of the truth, rendering it comparatively weak and powerless upon the majority; much more must they operate against it amongst the heathen, who do not know the truth itself—who know it only as it appears in the lives of its professors. The mind of the Holy Spirit is very significantly conveyed to us on this point, in a remarkable passage in the Book of Genesis. We are told that there was a strife betwixt the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. This, in any circumstance, were an unpleasant and unseemly thing, for Abraham and Lot were brethren, and brethren should dwell together in unity; but a circumstance is immediately added which in the estimation of the Holy Spirit of God, rendered it doubly unpleasant and doubly unseemly in the present case—that they were then in the presence of a common enemy—"The Canaanite and the Perrizzite dwelt then in the land." Gen. xiii. 7.

This, then, is our apology, if apology be necessary, for coalescing in this matter. We differ in many things, and continue to hold our differences; but in the circumstances in which we find ourselves, we are contented to wave and keep them in abeyance, for the sake of the common good, which we all seek. Assenting as we do to the truth and authority of the following propositions, we would show that our assent to them is not a barren speculation, but a practical principle, influencing our affections and directing our conduct. "Saints by profession are *bound* to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification."—Westminster Confession of Faith, chap. 26. "Let us consider one another to provoke unto love and good work." Heb. x. 24. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 44, 45. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10.

“ From whence come wars and fightings among you ? come they not hence, even of your lusts ?” James iv. 1. “ Every kingdom divided against itself is brought to desolation, and every city or house divided against itself, shall not stand.” Matt. xii. 25. M. B.

6.—BOMBAY—DR. WILSON.

You will be pleased to learn, that on 1st April, Dr. Wilson and Mr. J. Smith, of your Presidenciy, had safely arrived at Jerusalem, by way of Mount Sinai, Petrea, the Dead Sea, and the Jordan. In consequence of the inability of the last English travellers, (Lord Castlereagh and party) to proceed by way of Akabar last year, they resolved, in order to avoid coming into collision with the Sheik of the Allowuns, to strike across the Desert to Hebron, and thence make the journey to Petrea. About the middle of the Great Desert, however, they fell into the hands of some notorious robbers of the Tyaha tribe of Bedouins, who, however, did not offer them any personal molestation, but conducted them in safety to Petrea, and, after sundry adventures, to Dha-ha-ribeh, near Hebron ; the Bedouins not venturing to show their faces at the latter place, in consequence of a robbery and murder committed there by some of their tribe a short time before. They remained at Petrea about a week, and so far from any obstacles being thrown in their way by the Fellaheen of that place, they found them both civil and attentive,—a striking contrast to the treatment experienced by Irby and Mangles, Laborde, Lord Lindsay, Robinson, and others. They complained bitterly of the conduct of the camel sheiks, who usually accompany travellers, intruding into their territory, eating up their herbage, and hurriedly departing without any acknowledgment for the destruction they occasion. The travellers appear to have stolen a march on the party in charge of Aaron's tomb, on the summit of Mount Hor, which they succeeded in reaching before their arrival was known.

At Jerusalem, numerous pilgrims for the Christian Hadji had begun to arrive. The building of the English church, which was stopped a few months ago by orders from Constantinople, was still suspended, nor were any hopes entertained of its being immediately proceeded with. The bishop and the mission had succeeded in making three Jewish converts, which had made a great stir—they were to be baptised at Easter. A Jew, Mr. Sonnino, of Alexandria, has lately been baptised here. He was desperately enamoured of an English lady. The Protestant clergymen both here and at Alexandria refused to perform the marriage ceremony, and so Mr. S. came to Cairo, and was christened ; this affair has also made a great stir here, it being stated that he became a Christian *from conviction* ! Every obstacle is thrown in the way of the Protestant Missions in Jerusalem by the Greek and Latin churches, and it is strongly suspected that Russia, the patron (for political objects) of the Greek church, is at the bottom of the order from Constantinople for stopping the building of the Protestant Church,—the walls of which are only about five feet high.—*Bombay Times*.

7.—HON'BLE INSTANCE OF CHRISTIAN LIBERALITY OF A LADY IN INDIA.

We commend the following instance of Christian liberality of a lady in India to the Missionary cause, to the attention and imitation of the daughters of Zion generally. Go ye and do likewise. Cast your jewel ornaments into the treasury of God and seek to possess as your chief adornment, the ornament of a meek and quiet spirit which is above all price.

The following is from the Report of the Committee of the Bath Auxiliary for the present year :—

"Your Committee cannot but notice the gratification they experienced in being privileged, in the month of March last, to convey the munificent gift (as below stated) to the Directors of the London Missionary Society. The narrative, connected with it, is briefly this:—A Christian lady, now resident in India, one day turned her eye on her casket of jewels, and regarding any outward adornment that their lustre could confer, as immeasurably inferior to the pleasure she would receive if their value were employed in the service of God, she unhesitatingly directed their sale, and devoted their whole proceeds to the London Missionary Society. The amount realized by this gift, received by the Society is, as has been stated, 663*l*. Not a word would your Committee say in commendation of this act—it needs no praise. Let God be honoured in the deed of his servant, as she desires him to be."—*Missionary Chronicle*.

8.—TAHITI, THE MISSIONARIES AND THE FRENCH.

The violent occupation of *Tahiti* by the French and the forcible introduction of Popery into that island, have given occasion for many unjust remarks on the character and conduct of the Protestant Missionaries by whom *Tabiti* and the adjacent islands have been brought under the influence of religion and civilization. That the censures brought, and insinuations thrown out, against the Missionaries are wholly unjust we are confident, our enemies themselves being witnesses—nay further, that they deserve (if it was what they sought) the unqualified approbation of every one, whatever be his notion or creed, who desires the welfare of his species. When the Missionaries first visited the islands of the Southern Pacific the people were, on the testimony of voyagers as well as themselves, given up to the most degrading forms of idolatry, living in the practice of every immorality, and of cruelties which threatened the not distant extinction of the races. Intestine wars, infanticide, human sacrifices, threatened the desolation of these gems of the ocean. In fact where every other object was beautiful and showing forth the praises of the Creator, "Man alone was vile." For nearly twenty years did the faithful Missionaries of the Cross labor, without that encouragement which arises even from prospective success; and moreover checked and dispirited by the abominations and cruelties and indifference of the people. When just on the eve of abandoning their scheme of mercy to these islands, as unexpectedly and opportune as the opening of the Red Sea to the dispirited Israelites did God command success. The voice of enquiry and an ardent desire after knowledge of all kinds, but especially the knowledge of God, and his blessed gospel was heard on every hand. From the chief to the peasant, all sought and obtained instruction, and many were brought under the influence of true religion. Churches, schools, and printing presses, religious and humane institutions, sprung up with a rapidity and efficacy which must have astonished even the Missionaries themselves.

For years the work progressed to the astonishment of the majority of men, the envy of some and the rage of others, until it at last commanded the admiration of all save the vicious and avaricious. Such an instance of colonization and the complete transfer of a whole people from savage barbarism to religion and civilization whether viewed in a pecuniary, political, or moral point of view, is not, as far as we are informed, on record. No extermination of aborigines, no usurpation of native rights or property—peaceful and reconcilable influences alone were exerted and that successfully. Nor have the men, who have been the instruments in effecting this blessed work done more than exist; their salaries have seldom exceeded £40 per annum, and those who have been compelled to return to their native land have done

so in poverty—even the family of the martyred *Williams* have been provided for by public subscription : and yet he has been recklessly called “a mighty merchant before the Lord.” These are the men exerting their influence to prevent drunkenness, prostitution and the introduction of other evils from professedly more civilized but less religious lands; these are the men who have been and are now stigmatized as tyrants and lords over the institutions, consciences, properties and liberties of the Tahitians. The occupation of Tahiti by the French is hailed by men calling themselves Englishmen with transport, because it will mar the work of Missions. The peace, purity and real civil and religious liberty enjoyed by the people under Protestant influence is exchanged, as we gather from the public journals, for regulations and proceedings politically despotic and ruinous to the morals of the people. It is for accomplishing the good work they have effected without other reward than the welfare of the people that the Missionaries in the South Seas are calumniated, and for destroying which men who call themselves Englishmen laud the French. If we needed confirmation strong of the enmity of the human heart to the gospel we have it surely in this.—*C. C. A.*

9.—CHINA—MOVEMENTS OF THE BAPTIST MISSION.

The following is an extract of a letter just received from Hongkong, dated May 4th.—We are glad to see the Church in China has such bright prospects :

“Our cause here is evidently progressing, and we have large congregations both Chinese and foreign. At our last baptism, two Chinese and one foreigner were baptised. You have heard of the death of Mrs. Dean, after one week’s dreadful illness of small-pox, leaving a bereaved husband and an infant daughter. The final settlement of political affairs in China seems to be wonderfully tardy, and the end is not yet. The Baptist Mission has recently had a valuable accession in the arrival of Dr. Macgowan—he is of New York and will likely be stationed with Mr. Dean at Foo-chow-foo. The distribution of our Missionary doctors now in China will be as follows:—Dr. Hobson at Hongkong; Dr. Parker at Canton; Dr. Cuming, at Amoy; Dr. Macgowan at Foo-chow-foo; and Dr. Lockhart at Shanghai. Rev. Mr. Shuck is stationed at Hongkong, but the others are not yet settled, with the exception of the Rev. Mr. Brown, of the Moravian Education Society, who is also at Hongkong.”

10.—PROPOSED MEETING OF PROTESTANT EVANGELICAL CHRISTIANS OF ALL DENOMINATIONS AT EXETER HALL, ON THURSDAY, JUNE 1ST.

A few ministers of different denominations, earnestly desirous of more visible union among the members of the church of Christ, assembled for prayer and consultation, and determined to summon a larger number of their brethren to deliberate on the best mode of carrying into effect what they all so fervently sought. Accordingly, about fifty ministers of Christ, representing the Moravians, the Episcopalians, the Church of Scotland, the Secession Church, the Baptists, the Wesleyans, the Independents and the Countess of Huntingdon’s connexion, attended at the Centenary Hall, Bishopsgate Street, and resolved :

“That it appears to this meeting, that in the present crisis of affairs in relation to the church of Christ, it is most expedient that some measures be immediately adopted for bringing together the ministers and members of different evangelical communions, with a view of making manifest to the world their agreement in the main and fundamental principles of our holy

religion, and that the following brethren* be a committee to prepare a draft of resolutions, to be submitted to a second meeting, similar to the present, which meeting the committee now appointed is empowered to summon, at such time and place, and consisting of such brethren, as it may determine; the said draft of resolutions being intended for the adoption of a public meeting summoned for the express purpose of considering them, and to embody all the sentiments and views appropriate for a meeting assembled for the promotion of Christian union and the defence of Christian truth at the present most remarkable and critical juncture."

In accordance with the foregoing resolution the committee met repeatedly, and drew up a series of resolutions which were submitted to a second meeting of ministers in the same place, and the following were adopted.

The undersigned, fervently desiring the increase and manifestation of union among Christians, invite, with most respectful earnestness and affection, the attendance of all ministers and members of evangelical churches, favourable to the object, at a public meeting for promoting such union, to be held in the Great Room, Exeter Hall, on Thursday, June 1, 1843.

Admittance will be by tickets, which will be supplied to ministers for the platform, and to stated communicants in evangelical churches for the hall, on application, *BY ROSE, through their respective pastors*, to the secretary.

To supply exact information of the character and design of the meeting, it has been determined to publish, as the ground on which this invitation is given, and on which it will be understood to be accepted, the resolutions that will be submitted for adoption.

After much devout and careful consideration, the following resolutions are submitted as appropriate for the important and delightful meeting that is anticipated. They are submitted to the candid consideration of the servants of Christ, as presenting a common ground of truth and love, on which to assemble in fraternal union.

The measure now proposed is not recommended as final, and including all that can be hoped or attempted in pursuit of that most desirable object, Christian union; but with humility, prayer, and love, undertaken as one step in a great and important proceeding, from which, if by divine favour successful, other efforts may arise.

Except devotional exercises, with addresses in support of the resolutions, no other proceedings at the meeting are contemplated; nor will any one be considered as pledging himself to any ulterior measures by attendance on this occasion.

I.—That this meeting is fully persuaded that real and essential unity exists among all the children of God, and that, being united to Christ, they are, in principle and affection, united to each other by the Spirit of Christ.

II.—That this meeting is therefore convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance; and that the state of theological controversy, missionary operations, and public sentiment at the present time renders it peculiarly desirable to attempt the furtherance of such a union.

III.—That this meeting declares itself assembled on the ground of truths common to all evangelical churches of the protestant reformation from popery, and based on its first principle, the sufficiency and authority of the holy scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of

* The Revs. Dr. Alder, W. Bunting, J. Aldis, Dr. Cox, R. Ainslie, Dr. Leifchild, Dr. Harris, John Cumming, J. Hamilton, R. Redpath, T. Archer, J. R. Barber, Dr. Campbell, J. Sherman.

that rule; and recognizes, as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone; of the necessity of regeneration to a Christian life and character; and other truths in harmony and in essential connexion with these. And the meeting believes the agreement in these fundamental truths among evangelical Christians to be so unanimous in substance and spirit as to lay a firm foundation for concord and union.

IV.—That this meeting utterly repudiates the sentiment that a true church, a true ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship by any individual bearing part in its proceedings.

V.—That this meeting deems it an imperative duty, for the defence of the truth, for the strength of the churches, for the spread of the gospel, to seek Christian union—not in ritual uniformity; not in exact agreement of creed; not in a universal incorporation of churches; but in the binding force of love to the truth in things great, and in the harmonizing power of forbearance in things subordinate. For this union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all his disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion.

The committee have been greatly encouraged to proceed by the general approbation with which the announcement of the object has been received by ministers and members of all the leading evangelical denominations. They regret it has not been found practicable to send the resolutions to all the honoured brethren who would gladly have signed them; but they hereby invite the co-operation of all evangelical ministers and members of Christ's universal church, and entreat their prayers, that the present movement may be sanctioned by an outpouring of his Spirit, to render it a step in the furtherance of that union for which he prayed, and which is the forerunner of the conversion of the world.

JAMES SHERMAN,
Secretary pro tem.

Baptist Mag. for May.]

11.—LIBERALITY OF THE NEGROES IN BERBICE.

Mr. Barkly, a planter of Berbice, when examined before the West India Committee, gave it as his opinion, that if persuasion enough were used with the labourers, and if they were positively informed that the colony could no longer support schools and churches for their benefit, they might possibly be induced to contribute something towards their support! Now, we happen to have before us the annual Report of the London Missionary Society for the year 1842; and from that Report it appears that the labourers of Berbice, besides contributing their quota of taxes towards the support of the established churches, actually contributed during the year 1841, out of their own pockets, towards the support of the chapels, schools, and ministers of the London Missionary Society, no less a sum than *Thirty Thousand Seven Hundred and Ninety-seven Dollars!* We doubt whether, during the same year, the whole body of English West India merchants and proprietors, wealthy as they are, voluntarily contributed any thing like the same amount for the support of religion or the diffusion of knowledge.

—*Guiana Gazette, 8th Dec. 1842.*

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